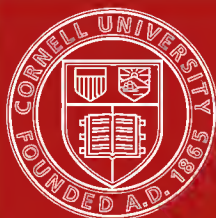


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C O P T I C A

CONSILIO ET IMPENSIS

INSTITUTI RASK-OERSTEDIANI

EDITA

III

HAUNIAE

GYLDENDALSKE BOGHANDEL-NORDISK FORLAG

1922

WADI SARGA

COPTIC AND GREEK TEXTS

FROM THE EXCAVATIONS UNDERTAKEN BY THE
BYZANTINE RESEARCH ACCOUNT

EDITED BY

W. E. CRUM AND H. I. BELL

WITH AN INTRODUCTION BY

R. CAMPBELL THOMPSON

HAUNIAE

GYLDENDALSKE BOGHANDEL-NORDISK FORLAG

1922

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TYPIS ADOLPHI HOLZHAUSEN.
VINDOBONAE IN AUSTRIA.

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TO

B. P. GRENFELL

PREFATORY NOTE.

In the present state of Europe, when scientific life is everywhere suffering from divisions, intellectual and economic, consequent upon the war, the Danish Government, realising the duties of a neutral and of a collaborator in the society of nations, deserves our thanks for the creation of the "Rask-Oersted Foundation", whereof the object is to contribute something towards furthering international co-operation in matters scientific. A munificent contribution on the part of the Council of the Foundation and the goodwill of Coptic scholars of various nationalities have made it possible to arrange for the issue of a series of Coptic texts — for the most part unpublished — which will, I trust, be welcomed by that small circle for whom the Coptic language and the additions it has to offer towards our knowledge of early Christianity are of interest.

H. O. Lange.

PREFACE.

With a few exceptions, the documents collected in this volume were found, along with many other objects, at Wadi Sarga, during the excavation of the site in the winter of 1913—1914 by Mr. R. CAMPBELL THOMPSON for the Byzantine Research Fund; and it is by the kind permission of that body that we are enabled to publish them here. They include: (a) Greek and Coptic ostraca, which form the bulk of the collection, (b) Coptic stelae and *graffiti*, whether left *in situ* or brought to England, (c) Greek and Coptic papyrus and vellum fragments. Since documents of the same class occur on different materials, we have not in our arrangement had regard to the material employed; but have classified the texts according to their character. Only in the case of other materials than potsherds is the material specified. It must be added that the documents here published are only a selection from the whole. We have included all complete texts and not a few fragments; but besides numerous papyrus or vellum scraps, too insignificant to be worth publishing, there are many fragmentary ostraca, some at least of which might perhaps be fitted together, did the results promise to justify the labour which this would entail. Since, however, they seem unlikely to add anything to the evidence of the more complete ostraca, they may safely be neglected, and we hope that the present volume contains all the written or inscribed records found at Wadi Sarga which are of value to historical research. To the documents discovered by Mr. THOMPSON we have been able to add a few found independently, but clearly assignable to the same site.

If the texts here published were not to lose much of their value as historical records it was necessary to add to our commentary some description of the site and of Mr. THOMPSON'S excavations, of which he has been kind enough to give us a brief account for incorporation in our Introduction; but archaeology is not our province, and we have reduced this part of our work to a minimum. It is to be hoped that Mr. THOMPSON will be able later on to produce an archaeological work on the site and the many interesting finds made there, supplementing our volume.

It must be acknowledged that the interest of the present documents is of a somewhat restricted kind. There are no very outstanding texts, nor do the letters, in general, show any of those more vivid or intimate touches seen in several of the papyri or ostraca from other sites, or the legal texts present any points of juristic importance; but there is much topographical material of value, and some useful evidence on metrology, nor are some of the texts, whether Greek or Coptic, wanting in philological interest. The main importance of the collection lies, however, less in details than in its *ensemble*, as presenting a picture of the life and activities of a monastic settlement.

The work of editing the single texts has, naturally, been divided between us according to the language employed; but since documents of the same class were written now in Greek (which, however, is sometimes to be styled Greek only by courtesy) and now in Coptic, no distinction between the two languages has been made in our arrangement, and each of us has read the whole volume, adding notes, where notes suggested themselves, to his colleague's commentary. Throughout the volume the topographical notes are, with very few exceptions, due to CRUM, who has written also section II of the Introduction and compiled the Indexes; BELL is responsible for section IV, on metrology.

For convenience in printing Coptic type has been used throughout, except that in a few of the Coptic texts, where portions are inserted in Greek and in minuscule script, we

have distinguished words so written by the use of Greek type. To facilitate the distinction of Greek from Coptic texts we have given at the beginning a list arranged according to the language employed. In the commentary the numbers of texts included in this volume are printed in *italic* type.

Since we began work on these texts, the Byzantine Research Fund has presented to the British Museum the whole of the material obtained by it in the excavation of Wadi Sarga, including the documents here published, which will be assigned to the appropriate Departments. It has been possible for us to indicate here the inventory numbers given in the Department of MSS. to the few Greek vellum and papyrus fragments and the general number (Or. MS. 9035) given in the Oriental Department to the Coptic ones; but the ostraca (assigned to the Egyptian Department) and stelae (Department of British and Mediaeval Antiquities) were not inventoried in time for us to indicate the proper numbers.

In conclusion we desire to express our thanks to the Byzantine Research Fund, and particularly to Sir HERCULES READ and Mr. DALTON, for permitting us to publish these documents; to Dr. H. O. LANGE and the Danish Academy for undertaking the publication; to Prof. W. M. FLINDERS PETRIE for permission to include in the volume the texts of some stelae (nos. 33, 35—38, 42 of our series), of which facsimiles were given in his *Memphis* I, pll. LIII, LIV and *Gizeh and Rifeh*, pll. XLIX, L; to Prof. F. W. KELSEY of the University of Michigan, for placing at our disposal the papyrus here numbered 174; to Mr. R. CAMPBELL THOMPSON for his account of the excavations; and to the Printers for their care and accuracy in setting up the difficult copy.

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Abbreviations.

- Abû Sâlih = *The Churches and Monasteries of Egypt*, by EVETTS and BUTLER, Oxford, 1895.
- Aeg. Zeit.* (or *ÄZ.*) = *Zeitschrift für Ägyptische Sprache* etc.
- Al-Tuhfa* = K. il-Tuhfa il-Saniya ... par Ibn il-Gi'an, Cairo, 1898.
- Ann. du Serv.* = *Annales du Service des Antiquités de l'Égypte*.
- Archiv* = *Archiv für Papyrusforschung*.
- BGU.* = *Aegypt. Urk. a. d. Kgl. Museen zu Berlin*, Griechische Urkunden.
- BIF.* = *Bulletin de l'Institut Français d'Archéologie Orientale*.
- BM.* = *Catalogue of the Coptic MSS. in the British Museum*.
- Balaiza = Unpublished Coptic papyri brought from Deir Balaiza by FLINDERS PETRIE, 1907, now in the Bodleian.
- Baouit* = *Le Monastère ... de Baouit*, par J. CLÉDAT (*Mém. Inst. Franç.* XII).
- Budge, *Apoc.* = *Coptic Apocrypha*, London, 1913.
- Budge, *Mart.* = *Coptic Martyrdoms*, London, 1914.
- Budge, *Misc.* = *Miscellaneous Coptic Texts*, London, 1915.
- CO.* (or *CRUM, Ostr.*) = *Coptic Ostraca*, by W. E. CRUM, London, 1902.
- CSCO.* = *Corpus Scriptorum Christianorum Orientalium*, Paris (vol. 41 *Vita Sinuthii*, LEIPOLDT; voll. 42, 73 *Sinuthii Opera*, LEIPOLDT; vol. 43 *Acta Martyrum* I, BALESTRIGHYVERNAT).
- DUCANGE = *Glossarium ... mediae et infimae graecitatis*.
- Elias Apoc. = *Die Apokalypse des Elias*, by G. STEINDORFF (*Texte und Unt.*, NF. II, 1899).
- HALL = *Coptic and Greek Texts*, by H. R. HALL, London, 1905.
- HENGSTENBERG = v. p. 24.
- Hist. Laus.* = *The Lausiaca History of Palladius*, by E. C. BUTLER (*Texts and Studies* VI).
- HORNER = *The Coptic Version of the New Test.* [by G. HORNER], Oxford, 1898—1920.
- HULTSCH, *Metr. Scr.* = *F. HULTSCH, Metrologiconum Scriptorum Reliquiae*, 2 vols., Teubner, 1864, 1866.

- Ibn Duḡmāḡ = Parts 4 and 5 of *K. al-Intiṣār* etc., Bulak, AH. 1309.
- KIRCHER = *Lingua Aegyptiaca Restituta*, by A. KIRCHER, Rome, 1643.
- Kopt. Rechtsurk.* = v. KRALL.
- KRALL = *Koptische Texte, Rechtsurkunden*, by J. KRALL (*Corpus Pap. Rainer* II, 1895).
- MIE. = *Mémoires de l'Institut Égyptien*.
- Mél. d'Arch.* = *Mélanges d'Archéologie égyptienne et assyrienne*, Paris, 1873—1876.
- Mél. Or.* = *Mélanges de la Faculté Orientale de Beyrouth*.
- MEYER, Ostr. Deissmann = Ostraca in P. M. MEYER, *Griechische Texte aus Ägypten*, 1916.
- Miss. franç.* = *Mémoires de la Mission Archéol. Franç. au Caire*.
- Mit. (or Mitth.) Rainer* = *Mitteilungen a. d. Papyrussammlung Erz. Rainer*.
- MITTEIS, *Chrest.* = *Grundzüge u. Chrest. d. Papyruskunde*, by L. MITTEIS and U. WILCKEN, 2. Bd., 2. Hälfte, 1912.
- Mus. Guim.* = *Annales du Musée Guimet*.
- Pap. Codex* = *Der Papyruscodex saec. VI—VII* etc., by W. E. CRUM, Straßburg, 1915.
- P. Alex. = Coptic papyri in the Museum at Alexandria.
- P. Cairo (or P. Cairo MASP.) = *Papyrus grecs* by J. MASPERO, in the *Cairo Catal. Général*.
- P. Flor. = *Papiri greco-egizii: Papiri Fiorentini*, by A. COMPARETTI and G. VITELLI.
- P. Lips. = *Griechische Urkunden der Papyrussammlung zu Leipzig*, by L. MITTEIS.
-
- P. Lond. = *Greek Papyri in the British Museum*.
- P. Mon. = *Byzantinische Papyri*, by HEISENBERG and WENGER, Munich, 1914.
- PG. = MIGNE, *Patrologia*, Series Graeca.
- P. Oxy. = *Papyri from Oxyrhynchus*, by GRENFELL and HUNT.
- PSI. = *Papiri greci e latini: Pubblicazioni della Società Italiana per la ricerca dei Papiri greci e latini in Egitto*.
- Patr. Or. (or PO.)* = *Patrologia Orientalis*, Paris.
- PREISIGKE, *SB.* = *Sammelbuch griech. Urkunden a. Ägypten*, by F. PREISIGKE, 1913, etc.
- RAINER *Mitth.* = v. *Mit.*
- Rec.* = *Recueil de Travaux relatifs à la Philologie égyptienne* etc. Paris.

- RP. = *Correspondance de St. Pésunthius*, by E. REVILLOUT, in *Recueil* etc. IX, XIV.
- ROC. = *Revue de l'Orient Chrétien*, Paris.
- ROSSI, *N. Cod.* = *Un Nuovo Codice Copto*, by F. ROSSI (R. Acc. Linc., *Mem.*, 1893).
- ROSSI, *Papiri* = *I Papiri Copti ... di Torino*, by F. ROSSI (R. Acc., Torino, *Mem.*, 1887—1892).
- Ryl. = *Catal. of the Coptic MSS. in the J. Rylands Library*, Manchester, 1909.
- ST. = *Short Texts from Coptic Ostraca and Papyri*, by W. E. CRUM, Oxford, 1921.
- Saqqara = *Excavations at S.*, by J. E. QUIBELL; Coptic Inscriptions by H. THOMPSON, Cairo 1909, 1912.
- Sitzb. Wien. Akad. = *Sitzungsberichte d. Kaiserl. Akad. d. Wissensch. Wien, Phil.-hist. Klasse.*
- TURAIEF, *Mater.* = *Materialien z. christl. Arch. Ägyptens* (Coptic Texts from W. DE BOCK's expedition), Moskow, 1902.
- WILCKEN, *Grdzge.* = v. MITTEIS above.
- WILCKEN, *Ostr.* = U. WILCKEN, *Griechische Ostraka*, 1899.
- ZDMG. = *Zeitschrift d. Deutschen Morgenländ. Gesellschaft.*
- ZOEGA = *Catal. Codd. Copticorum*, Rome, 1810. .

Corrigenda.

P. 15,	line 12 from bottom	<i>leg.</i>	γΙΘ̄ [
" 20,	" 9 " "	"	[ΓΙ/
" 21,	" 7 " top	"	Ι6 <i>thallia</i>
" 33,	last line	"	Ο ΙϚ
" 47,	no. 17, line 8	"	ΠΕΧΛϚ
" 85,	" 87, " 6	"	[Ξ]ΕϚΤ/
" 89,	" 93, " 16	"	ΗΡΠ
" 91,	" 96, " 2	"	ΧΕΡΕΔΕ
" 100,	" 109, " 6	"	ΝΟϚ
" 115,	" 128, " 2	"	ΡΠΗΥΕ
" 118,	" 133, " 4	"	ΝϚΙΧ
" 123,	n. 4		cf. no. 104
" 126,	" 149, " 1	"	? Π]ΩΙΝΒΡ(Ρ)Ε
" 140,	n. 1		-ΒΩΟ2ΑΤ
" 143,	" 173, " 4	"	ΕΝΩΧ

INTRODUCTION.

I. The Excavations at Wadi Sarga.

By R. Campbell Thompson.

The excavations in which the inscriptions published in this volume were found were carried on on behalf of the Byzantine Research Fund during the winter of 1913—14 at Wadi Sarga, an extensive Coptic site about fifteen miles south of Asyut. I was fortunate in being accompanied for a fortnight by my friend Mr. F. A. RICHARDS, a trained architect, who came out at his own expense and mapped the precincts of this site. The war, however, interrupted his work on this map, and he volunteered early in 1914 for service on the sea: the present map is only a plane-table sketch, for which he is not responsible. As space in this volume is confined to inscriptions, ostraca etc., I have held over my detailed plans of the buildings excavated for inclusion in a fuller publication.

Wadi Sarga is a broad gully in the bare limestone cliffs which flank the valley of the Nile on the west, about a mile distant from the edge of cultivation near the village of Dêr-el-Ganadleh. The wadi itself is from 100 to 300 yards wide, and extends far into the hills; clustered within its mouth and often up both steep flanks for a distance of perhaps a third of a mile up its length lie the remains of what was once a thriving Coptic community. The ancient inhabitants had masked its entrance with

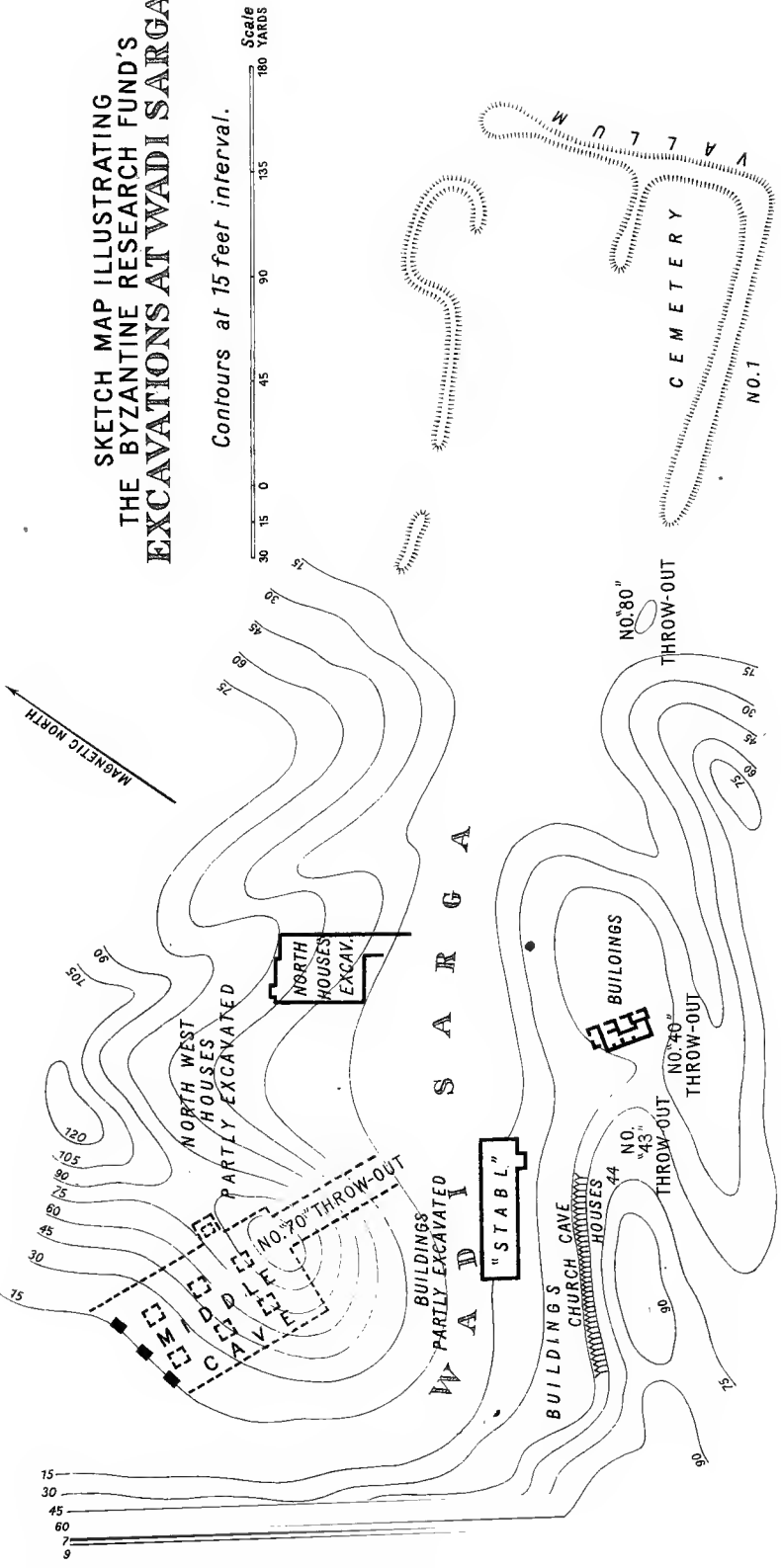
a vallum now only a few feet high jutting out in the form of a rectangle towards the eastern flats, made partly of large rough stones, each in size as much as a man could carry, from the limestone hills. To protect themselves additionally on either slope they had made a rough wall, now consisting of loose stones, skirting the exposed sides of the town on such parts of the crest as demanded such a barrier, leaving intervals only where the rock was sufficiently precipitous to form a natural defence.

Standing at the entrance one looks straight up the wadi for three hundred yards, at which point it turns sharp to the right. On the crest of the left (southern) slope are the ruins of large buildings, and trailing down the side are many small and narrow houses. To the front, two hundred yards up the wadi and astride it, is the imposing mass of brick walls which form the rectangle of what the Arabs call the "*stabl*" or beast-caravanserai. The right slope of the wadi is packed with little houses, built up the steep side, one above another, with a common stairway leading upwards, and beyond these, on the right of the "*stabl*", is the opening of a large cave running under a spur which juts out from the northern side.

After this first view, proceeding further up the wadi, one sees in the southern ridge, on a kind of second terrace, the "Church" caves of great extent, containing remarkable frescoes of the Lord's Supper.

These are great caverns running far up into the mountain, the rock having been so hewn as to leave columns for the support of the roof. The entrance to the cave is about 15 to 18 yards wide, and the frescoes begin round the eastern corner. Here first are various groups of haloed figures (twenty-two in all), with geometric designs; then follows the main fresco, the Lord's Supper, in the dome. The central figure is Christ at the table with a halo round His head, and wearing a red gown, and He is giving one of the disciples to drink from a golden cup. To the left of Him (to the north) are at least five haloed figures; on the right, including the figure drinking, are three more. Here there is a break of five feet, and then come two figures who may or may not belong to the main picture. There are several

SKETCH MAP ILLUSTRATING
THE BYZANTINE RESEARCH FUND'S
EXCAVATIONS AT WADI SARGA



MAGNETIC NORTH

Scale
180 YARDS

Contours at 15 feet interval.

WADI SARGA

C E M E T E R Y

NO. 1

NORTH WEST HOUSES PARTLY EXCAVATED

NORTH HOUSES EXCAV.

BUILDINGS

BUILDINGS CHURCH CAVE HOUSES

"STABLE"

THROW-OUT NO. 40

THROW-OUT NO. 43

THROW-OUT NO. 80

THROW-OUT

15
30
45
60
75

75
90
105
120

90

15

more (fifteen in number, and three, perhaps originally four, medallions of heads) round the corner to the south.

Above the caves, outside, up the hill slope, built to the very verge of the abrupt and sheer fall of the cliff are more small houses. Continuing still further up the valley and following its turn to the right, one passes a large brick building on the southern side supported half way up the slope of the hillside by a well-made revetment of large stones, and presently the western entrance of the cave which is mentioned above as running under a northern spur is reached. Then, by following up the wadi which now winds to the left, one meets a third series of caves on the south side. Near here, in one of these caves I found a late Egyptian sculpture of a scene including Antaeus (?) (published in *Proc. Soc. Bibl. Arch.*, 1914, 198), and there were other indications of Egyptian occupation from the excavations, such as a large block of well-squared breccia, and the bones of a crocodile at some considerable distance away up in the hills which was found by my uncle, Mr. FREDERIC THOMPSON, who stayed with me for some days. Still more definite was a late Egyptian cemetery on the fringe of cultivation towards the village of Dêr-el-Ganadleh. On the other hand the diggers found only virgin sand at the foot of the northern slope beneath the Coptic house-levels.

The remains at the foot of the Coptic houses may best be described under three heads: (1.) The Buildings, (2.) The "Throw-outs", (3.) The Cemeteries.

Taking the houses on the north slope of the hill first, I found that the best way to excavate them was to dig from below, gradually ascending the hill side, and filling the lower chambers with the sand thrown out from those above as soon as they had been planned. The houses may be defined as being on at least seven levels as far as I dug them (0 = wadi level, 1 = 7', 2 = 17' 6", 3 = 24', 4 = 36' 5", 5 = 42' 2", 6 = 49' 5") and above this the chambers did not offer much prospect of success.

As a rule the walls in the lowest level ("0") were built on foundations of big rough stones. These walls, and those of the houses above, were made of unburnt brick, and then plastered over with mud and sometimes whitewashed, adorned with frescoes

of saints or, in one case, a lion, and *graffiti*. Several of the chambers had *mastabas* or solid benches adjoining the virgin wall formed by the hillside; and as our finds showed, there had been some attempt to set up small limestone columns. The roofs had rafters of date-palm trunks, and there were ovens in several of the chambers. The ascent up the hillside was made by a kind of public stairway.

The occupants were comfortable, if not wealthy. They used a simple pottery, making amphorae (which they frequently inscribed) which had special stoppers, basins, lamps, wine-cups, etc.; they used a white ware for *oenochorae*, and painted some of the pottery somewhat crudely, the pieces of one vase representing combats obviously in Greek style. They carved the soft limestone decoratively with arabesques or representations of fruit, etc., one of the objects found being a limestone stand for two vessels. They wove cloth well in designs; they wore leather shoes; they made mats of string and palm, baskets, and nets; they ornamented leather, and bound their pot-handles with leather; they had bronze balances, fibulae and crosses; iron hooks and nails; leather bags and water skins; and glass (one piece was a foot, like that of a modern wine-glass). Many were able to write, and there appears to have been a custom of preserving commemorative stelae, which were often found in the ruins of the houses.

We tried an experimental trench near the S. E. corner of the "stabl", and this resulted in our finding a flooring of well-cut limestone slabs. The walls inside had been covered with a whitened plaster, and there seem to have been some small chambers leading out of the main hall(?). We found a large limestone block, 7' 8" × 11", morticed in in three places.

We also dug out several chambers in various other parts of the wadi, all of which resulted in our finding the same kind of objects as the houses on the north slope provided.

The "throw-outs" afforded most interesting remains, and these within a few inches of the surface. The most important were two (No. "80") at the mouth of the wadi, each about thirty yards long and in places as much as fifteen wide. A foot below surface level was a bed of ashes three feet thick, below which

was earth again. The finds here included 669 ostraca and many papyri and some vellum fragments.

The next best "throw-out" was No. "70" in the large middle cave under the northern spur, from which also came many ostraca. There were two other good refuse-heaps (Nos. "40" and "43", marked on the map) which provided ostraca or other antiquities.

The cemeteries were outside the wadi; the first is near its debouchment, and the second is some little way off, in front of the more modern church near the old Well. I opened between twenty and thirty graves, but found little except the bodies in rough wrappings. These were buried as a rule about five feet below the surface, with their feet to the east in practically every case (the position of the body being usually between 60° and 70° magnetic bearing)(1). A third cemetery near Dêr-el-Ganadleh turned out to be late Egyptian and need not be discussed here.

Perhaps the most striking result of the whole excavation came from a small villa about two miles distant to the north, where were frescoes of Kosmas and Damian, the Holy Children in the Furnace, and a peacock. These have been fully described (2) by O. M. DALTON in *Journ. Egypt. Archaeol.* III, 35.

The objects are for the most part now in the British Museum.

(1) One was 50° and another 118° E. of N.

(2) Cf. the remarks on p. 13 below.

II. The Monastic Settlement and its Inhabitants.

By **W. E. Crum.**

The monastery or ascetic settlement, whence our materials come, is not one of those known to the later topographers, such as Abû Şâlih or Maḳrizi(1). The name of the neighbouring village, Dair al-Ganadlah, indeed implies the existence at one time of a monastery; but there is no explanation of its name which helps us to connect it with the ruins in the Wadi Sarga.

Among our texts and those related to them(2) there are however about a dozen which show us the names whereby the monastery was known in the 6th or 7th centuries. These tell us that it bore the name of "The Holy Monastery of Apa Thomas" (164, 375), "The Monastery of Apa Th." (344), "The Rock (πέτρα) of Apa Th." (Ryl. 289, cf. 124 and 2 unpublished fragments)(3). One letter (96) is addressed to the "archimandrite of the Holy Mount"(4), which may or may not be identical with the Rock of Thomas. But "The Holy Rock (πέτρα)", named in two letters from the neighbouring Dair Balaizah (now in Bodleian), is most

(1) The only monastery (Maḳrizi's no. 54) bearing the name of Thomas (v. below) in the district is that dedicated to the apostle; moreover it lies too near Siut.

(2) The papyri Ryl. 124, 201 (probably), 289, 294 emanate from our monastery. They appear to have come on to the market of Ashmunain, mixed with the rest of the documents from that neighbourhood. Doubtless others sold there had a like origin.

(3) Several other scraps of papyrus from W. Sarga preserve these words imperfectly.

(4) "Holy Mount" is in Egypt sometimes a designation of Shihêt, or of the White Monastery (Turaief, *Mater.*, no. 53), or merely perhaps of the monastery whence an inscription comes, e. g. on stelae from Edfu (or Luxor?): V. SCHMIDT, *Den Aegypt. Samling* 1908, no. 810.

probably our monastery. (1) What the origin was of this epithet "holy" we know not. The still very tangled legends of the sojourn of the Holy Family in Upper Egypt, of which the Coptic original is but fragmentary (2), although relating to these districts, do not allow of recognizing either of Mary's resting-places so far south of Sint.

Who this Thomas was it has not so far been possible to ascertain (3): presumably the founder of the monastery and presumably also identical with him who heads the group of names conspicuous on so many of our stelae. On these indeed the remaining names are sometimes omitted and "Thomas and his brethren" suffice. That he lived before the period to which our texts belong is evident from "the monastery of Apa Th." being in them an already accepted designation; from the mention of several archimandrites, other than he, who are contemporary with the documents; and from Th. being (apparently) invoked on a stele (73).

(1) Πέτρα, as a particular locality, is found in Egypt in Nitria (*Hist. Laus.*, Butler II, 189, *Mus. Guim.* XXV, 296) and at Siut (*Miss. franç.* IV, 767, Clédat, *Baouit* I, 43). Cf. ? *Paris arabe* 148, f. 305, *hāgir gabal Asyūt*. With this one is tempted, despite difference of genders, to compare one of our unpublished scraps, beginning]ΕΙΟΥΗΣ ΖΝΘΛΔΑΡ Π[. The word *hāgir* is of uncertain meaning; in the *Synaxarium* it varies occasionally with *gabal* (cf. *PO.* III 301 with *ib.* XI 783, Benhodeb, and *ib.* 440 with XI 685, Fargūd, and XI 515 with 519, Erment.) M. Ch. KUENTZ informs me that in Upper Egypt it is "partie rocheuse de la montagne, lisière du désert, non loin des terres cultivées; jamais une partie de la vallée comme une digue" (the meaning given by the dictionaries). Cf. its use in Makrizi's *Monasteries*, nos. 48, 49, 50, 52, 53; also DOZY and KREMER, *Beiträge*, s. v.

(2) Remnants of Timothy's sermon on the church at Koskam, Paris 131^s, 101—104 and 132^t, 22 (Ethiopic in *BM. Or.* 604). The place where the Virgin had washed Jesus is there often called "this πέτρα". Cf. *Ryl.* 277 n.

(3) The beginning of a Life of Thomas the anchorite is in the fragment *Paris arabe* 263, f. 111; but from it nothing is to be learnt. Probably a confusion with Th. the apostle, commemorated on the next day (26th Bashans). Another Th. from Ashmūnain, commemorated on 21st Hathor, should belong to our neighbourhood; but nothing is known of him. Th. of the Hill (monastery) of Shensifi (Cairo *Absaliyat*, 1913, p. ΦΝ5) is presumably Shenoute's contemporary (*Miss.* IV 465). It is indeed a considerable assumption to suppose our abbot had attained a place in the *Synaxarium*.

This group: Thomas, Peter, Joseph, Anoup, Pamoun, with Germanus and Justus added thrice each and finally Enoch once (51), occurs in some 13 texts (stelae and ostraca), among the saints invoked. Either it follows the more renowned names, or it stands alone (39, 41, 59), no one besides being invoked. The names it comprises have not been found thus grouped together except at Wadi Sarga; it may therefore be assumed that they were honoured only here, forming perhaps the *proprium* of the local liturgy (1). But whether we are to see in them a group of contemporaries, or a sequence of successive officials(2) it is hard to say. Examples of each of the names can indeed be adduced from our documents and we have evidence of officials named Pamoun, Germanus, Justus and Enoch(3) as contemporaries with the texts which mention them. If we took these to be the very dignitaries invoked upon the stelae, we should have to assume the latter to be of later date than the ostraca and papyri.

When did Thomas live? In this question is involved an interesting fact only recently noticed. The invaluable palimpsest, from which Sir HERBERT THOMPSON has edited the Sa'idic texts of Joshua etc., bears upon its last page(4) a subscription consisting merely of four names: Apa Thomas, Apa Peter, Apa Joseph and Apa Mena. It can scarcely be coincidence that the first three of these should be identical with the first three names in the group we have been discussing. The vellum MS., which was re-used in Nitria to write Syriac texts in the 10th century, had doubtless been acquired by the monks of Dair es-Suriyān, indirectly perhaps, from our monastery at Wadi Sarga. The last of the names, Mena, may be that of an abbot — if abbots they be — passed

(1) Cf. the local worthies — abbots etc. — commemorated in the liturgical MSS. from the White Monastery, or upon the stelae from Saqqara.

(2) If officials, were they abbots? Cf. HALL p. 143, where a stele invokes "the stewards" (οἰκονόμοι), instead of the usual "great men" = abbots.

(3) Assuming P. to be = Apa Amoun in Ryl. 294. G. is prior in 344 (perhaps he had been the abbot's representative in Ryl. 289). J. is prior in Ryl. 201 and very likely abbot in 94, 102, 103, 113 (perhaps our monastery under his name, KRALL CCXLII, 33); while Enoch, the oft named steward, may have become abbot subsequently (95, cf. 169, 171).

(4) *A Coptic Palimpsest*, 1911, p. 372. Cf. BM. no. 12.

over for reasons unknown by that subsequent generation to which we owe our stelae; or he may be the scribe of the MS., who here commemorates three of his predecessors.

If, then, we could arrive at a date for the writing of this MS., we might hazard an approximate date for the foundation of the monastery by Abbot Thomas. Palaeographical considerations alone can help us and these point to the first half of the 7th century as the probable time of writing(1). Thomas may therefore have lived somewhat before the year 600. Fragments of other vellum books found (v. Plate I) show hands which date from at least the 4th century; but the books brought together in a library may well have been written long before that library was formed. The coins again, found among the ruins, are from the middle and latter part of the 6th century (Justinian to Maurice), some from the latter part of the 7th (early Ommayyads); while the name Heraclius, borne by the writer of a letter (116), recalls the same period. Finally, scraps of Greek-Arabic "protocols", of 8th century type, and the beginning of an official letter in Arabic from Kurrah b. Sharik (governor AD. 708—714) allow us to suppose the monastery still inhabited in his day (2). Presumably it was laid waste and abandoned during one or other of the subsequent Muslim persecutions.

Of what type was the monastic settlement at Wadi Sarga? Was it organized as a *coenobium*, with common dwellings and central church, refectory etc.; or did the community consist of hermits, inhabiting separate cells and caves and meeting periodically at the common church?(3). On this problem the remains

(1) Hyvernat, quoted by THOMPSON, *l. c.*, p. VI. Cf. also *ZDMG.* 65, 853.

(2) The following is the text of his letter, the phrases in which may be compared with the Arabic headings to nos. 1362 and 1378 of P. Lond. IV (Aphrodito): —
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ | مِنْ قُرَّةِ بِنِ شَرِیْکِ اِلٰی اَهْلِ شَمِ | فَاَعطَوْا
 لَبْنِیَانِ دَارِ اَمِیْرِ المَوءِ | نَبِیْنِ | یَحْسَنِ بِنِ حَنْظَلَةَ سِتَّةَ | فَاَنْ اَعْطِیْتُمْ
 [|] | الِاجْرِ. *Verso*, an endorsement: ΙΩΧΗΦ ΑΠΟ Τ... ΑΡ — On
 Johannes (*sic* here) b. Ḥanḍalah v. El-Kindi, *Governors* etc., ed. GUEST, p. 65; cf.
 C. H. BECKER, *Papyri Schott-Reinhardt* 1, p. 19. The place-name in l. 2 is
 obscure, the ش being quite uncertain.

(3) Moschus, in the 6th century, found the monks of one community in this

of many small houses, clustered upon the N. side of the wadi, offer no conclusive evidence. Who dwelt in them: monks or villagers? Nothing helps us to decide. The words for "cell" chance to occur but rarely (1), nor are their precise meanings yet sufficiently clear to support argument.

We learn however (from Ryl. 124) that the superior of the Rock of Apa Thomas bore the title of archimandrite, a dignity which was used by the abbots of most of the principal monasteries in Egypt — those of Nitria apparently excepted — and which, in such cases, implied a *coenobium* and not a *laura*, or colony of anchorites. The superior is also called "father" (of the monastery), as elsewhere (2); or "the great man" (Ryl. l. c.). The archimandrite himself acts as party to a contract (161), or sends orders for provisions required (87), just as the steward does elsewhere (89). The latter is oftenest the author of such documents: he orders deliveries of wine (110, 177, 178), of other victuals (181), the fattening of pigs (probably, 107), the supplying of passing sailors' needs (104). He pays for wine received (167, 168), or gives receipts for delivery (188, 192). Or receipts are issued by the council (δίκαιον) of the monastery (344) (3). Besides these two officials the prior is sometimes found acting for the community (375, Ryl. 201), in one case with the *deuterarius* as colleague. From 111 we might assume that a bishop dwelt in this, as occasionally in other monastic communities (4). On the

district, 6 miles from Siut, living some in cells, others in caves. (PG. LXXXVII, 3028 C).

(1) ρΙ in 153, ΜΑ ΝΩΩΠΕ in 100, 101 (lit. "dwelling", sometimes = ἀσκητήριον, Vit. Pachom. § 13, = Mus. Guim. XVII 28; sometimes the convent as a whole, Mus. Guim. XVII 32).

(2) In cases where the steward (οἰκονόμος) receives orders from "So-and-so, his father" (95 etc.), we may assume that the abbot is the person thus designated. Whether Enoch, when calling himself "father" (169, 171), is still but steward, may be questioned. Cf. 376, where the writer calls himself the steward's "son".

(3) In Ryl. 124 the archimandrite of our monastery, in *ib.* 201 the prior, represents the δίκαιον. Cf. P. Lond. II p. 325, where the prior represents the δίκαιον (7th cent.). A small papyrus fragt. shows a document beginning ΝΚΕ-ΦΑΛΛΙΟΝ ΠΤΠΕΤΡΑ Π[. Is this equivalent to κεφαλαιωταί?

(4) CO. p. XIII; v. also BUDGE, *Apoc.* 112, Rossi, *Papiri* I, 3, 17 ff.

other hand, the bishop of Sbeht-Apollinopolis, presumably diocesan of our monastery, resided at Sbeht, if we may judge by 375. The monks collectively are "the brethren" (103, 190); individually, the term "my brother" is, as elsewhere, used where we should say "brother So-and-so". Those distinguished as anchorites are rare (117).

Business relations were maintained with communities of nuns (159, 168, 170, Ryl. 124, perhaps *ib.* 201), located, we may suppose, close by. Indeed 38 and 65 show that nuns were allowed memorial tablets (in the church?), like the brethren.

As to the property of the monastery we learn nothing definite. Among Coptic documents from other monastic sites, none are concerned so largely as ours with traffic in wine (1) (v. especially the Receipts, 205 ff.). Of the score or so of places whence wine appears to have been brought, those identifiable which occur oftenest are either in the Hermopolite nome (Thallou, Phouêu), or north of it (Plebiôw, Tahrouj, Touhô); some in the latitude of the Fayyûm (Hnês-Heracleopolis, Tiloj). Vines and traffic in wine are often enough the subject of 6th and 7th century documents from Middle Egypt, but they are very rarely mentioned in those from the south (2) and it is noticeable that no place south of Wadi Sarga has been identified among those named in our texts. From whom the wine was obtained we do not learn. In 95 we read of "the camelherds of master Serapion" and their accounts (*lit.* potsherds). Presumably he was a wine grower with whom the monastery dealt. From expressions used in 93, 106, we might suppose the wine to have been sometimes sent from the monastery to the cultivated valley, in exchange for fodder. 373 shows that the camelherds were, in some cases at least, monks. The wine finally reached the monastery by camel, but we hear

(1) Excepting perhaps the Menas shrines, whose ostraca published by DRERUP (*Griech. Ostraka von den Menas-Heiligtümern, Röm. Quartalschr.*, 1908, pp. 240—257), are largely orders for payments of wages, or allowances to πατηταί or τραγηταί.

(2) P. Lond. II, p. 326, Edfû; Hall p. 41, presumably Thebes; CRUM, *Short Texts* 396, 426, ditto. Otherwise Aphrodito is the most southern place where in this period wine growing is recorded.

of it occasionally loaded on shipboard for the preliminary voyage southward (135 and? 133).

Wine in various conditions — perhaps of various qualities — is mentioned: “old” (91, 303), “new” (186), “pure” (καθαρόν, 377) and others of doubtful meaning (186); also one perhaps especially reserved for the abbot (92, 186)(1). No conclusions can be drawn as to the flocks possibly owned by the monastery from the reference to shepherds in 106 though the frequent occurrence of bills for cheese (196 ff.) may be better evidence of this; nor as to cultivated land from the list of husbandmen in 158, or the “chief husbandman” (if that be the correct rendering) in 167.

Conspicuously absent from our texts are certain features familiar in other, similar collections of private documents. No communications from local magistrates, no disciplinary admonitions from the ecclesiastical authorities, although all the writers appear to be clergy or monks; the piously worded begging letter, whereby one hermit recommends the mendicant to the charity of another, is unrepresented; likewise the empty salutations and requests for prayers. This state of things may of course be due to chance destruction, to mere accidents of exploration, or partly to peculiarities in the situation of the monastery. It may too be noted that ostraca, as writing material, seem to have been less in fashion at Wadi Sarga than they were further south; literary texts, biblical or patristic, are but rarely written upon them here. It is remarkable that at neither of the neighbouring sites, Balaizah or Aphrodito, were any ostraca found; we must suppose that papyrus was there still easily procurable. Conditions at Wadi Sarga may have been similar.

A few words may be said respecting the idiom in which our Coptic texts are written. Apart from chance traces of extraneous dialects (v. 1 and 15), the literary fragments show a Sa'idic of exemplary purity (2). The documents likewise (though

(1) In a wine account from Balaizah “the great man’s (the abbot’s) table” is specially provided for.

(2) Perhaps the language of the Joshua Palimpsest (v. above), as coming from Wadi Sarga, should be here taken into consideration. Cf. THOMPSON’S observations, *op. cit.* p. IX. and the review above referred to.

not the stelae) use in general a quite correct orthography, the occasional doubling of ι , or omission of τ where τ are required (e. g. 116, 132, 176, 178, 323), or of the ι -genit. (130, 157) and now and then of the prep. ϵ - or a confusion of β and γ (notably in 112 $\epsilon\chi\omicron\lambda$, 164 $\epsilon\chi\omicron\tau$, 197 etc. $\chi\omicron\tau$), being almost the only characteristics worth recording. The opening formula of the letters shows indeed a form very commonly found in texts from the Hermopolite neighbourhood, but not frequent in those from the district S. of Siut and closer to W. Sarga, namely the prefix $\eta\chi$ - ($-\eta\epsilon\epsilon\chi$ - in 187). There are a dozen instances of this as against two only (86, 186) of $\eta\epsilon\tau$ - and three of $\epsilon\chi$ - (99, 185, 344). The businesslike character of our documents may be seen in the unusual dearth of those complimentary phrases which adorn the letters from other sites. Without exception ours serve a practical purpose: their writers omit all empty phraseology (1). The vocabulary in use is generally that of Hermopolis, i. e. of Middle Egypt; an exception such as $\mu\lambda\lambda\chi\epsilon$ - $\mu\acute{\alpha}\tau\tau\iota\omicron\nu$, otherwise peculiar to the Theban neighbourhood (2), being almost unique.

The only product of the excavations at Wadi Sarga hitherto published (excepting the *stelae* from Dair al-Ganadlah; v. below) is the fresco of Cosmas and Damianus reproduced and fully described by Mr. Dalton in *Journ. Eg. Arch.* III, 35. Nothing need therefore be said of it here except to propose a different reading of the place-name in the text which accompanies the picture. Instead of $\tau\chi\omicron\eta\omicron\gamma\iota\omicron\tau$, Siût, a most unlikely form of that familiar name, it seems better to read $\tau\chi(\mu)\omicron\gamma\lambda\omicron\tau$ Samalût, the town several times occurring in our texts (v. 239 n.). The reading of the letters η and λ , though clumsily formed, can hardly be in doubt. The "three score martyrs" however are brought no nearer to identification by this revision in the name of their place of origin or martyrdom.

(1) Perhaps 100, 106 go farthest in this respect. The nature of 109 compares a somewhat less dry style.

(2) Once used by Shenoute, *CSCO.* 42, 83.

III. Greek Papyri. Linguistic and Palaeographical Notes.

By H. I. Bell.

Though all the papyri discovered on the site were very fragmentary, those written in Greek were particularly so, and none of these scraps is worth publishing in full. In this section are collected, however, the more interesting points, whether names or noteworthy phrases, found in them. The handwriting of most of the fragments, and in several cases the character of the entries, recalling the Aphrodito accounts of P. Lond. IV, point to a date not earlier than the 7th century for the majority of the Greek scraps and, more often than not, to the period after the Arab conquest of Egypt. The hands are generally of the "minuscule" type seen in the Aphrodito accounts, but instances of the larger, more sloping cursive used in 6th—7th cent. contracts, and less definitely characteristic of a post-Arabic date, occur. These fragments, it should be added, are now all mounted in the Department of MSS., British Museum, with the inventory number Pap. 2241.

Fragments of account-books in various minuscule hands are frequent and seem largely to concern taxation, whether in money or in kind; in one or two cases the purpose of the requisitions is specified, *e. g.* ΑΠΙ ΤΥΜΒ· (qu. *δαπάνης του συμβούλου?* for *σύμβουλος* as the Arab Governor see P. Lond. IV *passim*; possibly however ΤΥΜΒ[ΟΥΛΟΥ, Samalūt);]Θ ΙΑ/ Σ (= *και*) ΔΑΠΑΝΗ[. An entry Σ ΚΕΦΛ ΟΙΪΪ Ι[recalls the series of accounts P. Lond. IV 1426 ff. (see introduction to 1426 and p. 171; WILCKEN, *Grdzge.* p. 236; BELL, *Journ. Eg. Arch.* IV, p. 95); and Α]ΗΜΟCΙΘ may be land-tax, as in P. Lond. IV (p. 170). For Σ ΤΙΤΛΩ/ ΑΡΘ ΝΟ[and (next line) Σ ΤΙΤΛΩ ΠΡΕ..[see PREISIGKE, *Fachwörter*, s. v. *τίτλος*, etc. ΑΝΑ[may be *ανδρισμός*; and Σ ΠΡΟCΦΟΡ^[1]Ρ^[1] is also worthy of mention.

Other entries in the accounts worth noting are one or two references to $\chi\acute{o}\rho\tau(\acute{o}\varsigma)$, measured not, as often, by the *aroura*, but by the *artaba*; and † $\acute{\epsilon}\mu\omicron(\acute{\iota}\omega\varsigma)$ $\epsilon\acute{\iota}(\varsigma)$ $\tau(\acute{o}\upsilon\varsigma)$ $\alpha\upsilon\tau(\acute{o}\upsilon\varsigma)$ $\delta\rho\mu\omicron\upsilon(\varsigma)$.

Place-names are $\epsilon\acute{\iota}(\varsigma)$ $\tau(\acute{o})$ $\acute{\epsilon}\pi\omicron\acute{\iota}(\chi\iota\omicron\nu)$ $\Psi\acute{\iota}\mu$ [, which is perhaps to be taken as $\Psi\acute{\iota}\mu$ [*ανωβετ*], a personal name at Aphrodito in the 6th century (see P. Lond. V, index 2) and the name of a *τόπος* there (in the form $\Psi\acute{\iota}\beta\alpha\nu\omega\beta\epsilon\tau$) in the 8th (see P. Lond. IV, index 4[b]);] $\omega\theta$ $\alpha\pi\omicron$ $\pi\alpha\rho\omicron\upsilon$ κ (= $\acute{\upsilon}\pi\epsilon\rho$) η [: κ $\tau\omicron\pi$ $\nu\epsilon\omicron\gamma$ (or $\nu\epsilon\rho$ /[);] $\lambda\acute{\iota}\Psi$ $\pi\alpha\rho\omicron\bar{\omicron}$ (see 121, 2, note, and references there) Σ $\Gamma\eta\Delta$ ·[:] $\alpha\pi$ $\kappa\tau\eta\mu\tau$ $\pi\lambda\lambda\mu$ $\pi\acute{\alpha}\tau\epsilon$ [$\rho\mu\omicron\gamma\theta\iota\omicron\gamma$?; $\alpha\pi^{\circ}$ $\pi\epsilon\rho\tau$ / (apparently not $\tau\epsilon\rho\tau$ /, *i. e.* one of the various place-names beginning *Τέρτον*; cf. *Pertob* in 157) ϵ [: The few personal names offer nothing calling for comment, but κ $\pi\lambda\lambda\mu$ $\pi\omicron\eta\eta\tau\iota\bar{\omicron}$ may be noted. Titles which occur are $\nu\omicron\eta\theta$ /, $\kappa\alpha\mu\alpha\lambda$ /(several times repeated), and the Coptic $\pi\alpha\varsigma\omicron\eta$ in Greek script. More noteworthy, for their Byzantine official associations, are ? $\phi\omicron\iota\beta$] $\lambda\mu$ / $\tau\rho\iota\beta\omicron\upsilon\eta$ / and $\pi\rho\iota\mu\kappa\iota\rho$ / (several times).

There are only a few fragments of contracts. One, a scrap of brown papyrus, in a small upright cursive hand, not likely to be much, if at all, later than the end of the 6th century, is from a $\delta\acute{\iota}\alpha\lambda\upsilon\sigma\iota\varsigma$ (ll. 2—4, $\tau\eta\varsigma$ $\delta\iota\alpha\lambda\lambda\upsilon\varsigma\epsilon\omega\varsigma$ $\pi\epsilon\rho\iota$ τ [ϵ $\chi\tau\lambda$. $\delta\omicron$ - $\lambda\omicron\gamma$ $\kappa\alpha\iota$ $\phi\omicron\beta\omicron\gamma$ $\kappa\alpha\iota$ β [$\iota\alpha\varsigma$ $\chi\tau\lambda$. | $\epsilon\kappa\omicron\upsilon\varsigma\iota\alpha$ $\eta\mu\omega\eta$ $\Gamma\eta\omega$ [$\mu\eta$ $\chi\tau\lambda$.]). Another, a scrap of light-coloured papyrus in a big sprawling cursive hand with rather thick strokes, of the late 6th or early 7th century, has in l. 2 the words] $\theta\alpha\lambda\lambda\bar{\omicron}$ $\tau\omicron\gamma$ $\epsilon\rho$ [$\mu\omicron\pi\omicron\lambda\iota\tau\omicron\gamma$ $\nu\omicron\mu\omicron\gamma$?, in l. 3 the name] $\omega\lambda\eta\eta\eta\bar{\omicron}$ $\gamma\iota\bar{\omicron}$]. A third, in a 7th century hand of minuscule type, may be a receipt [l. 2, ? $\kappa\alpha\tau$] λ - $\varsigma\pi\alpha\rho\bar{\omicron}$ $\epsilon\pi\iota$ $\kappa\alpha\rho\pi$ β $\eta\eta\Delta$ κ ·[

It will be seen that the Greek fragments contribute exceedingly little to our knowledge of the monastic settlement, but they serve, along with the Arabic fragments, to extend its history into the Arab period. That the fragments of contracts suggest pre-Arab, and the fragments of accounts Arab, times, is presumably accidental; but it may be the case that the settlement was more severely taxed after the conquest than before.

The scripts of the Greek ostraca include several which are of the "minuscule" type; but this is not of a late cha-

acter, and the great majority are in uncial hands, with few or no ligatures. A large number of the receipts are in a single hand, an upright rounded uncial, extremely neat and regular and sometimes almost calligraphic (an example on Plate II). Putting aside the minuscule hands, one would be tempted to date these ostraca "circa 600"; and even when we include the minuscule script there seems no reason, on palaeographical grounds, to bring down the lower limit of date much, if at all, after the Arab conquest. A very similar conclusion is suggested by the Coptic hands. There is a considerable variety of these, upright and sloping, regular and hasty, smaller and larger; but for the most part they seem to fall within comparatively narrow limits of time and that time contemporary with the Greek ostraca. One or two show a thick, heavy upright uncial hand of liturgical type (Plate II), which might be, but is not necessarily, later than the rest.

On the whole, and adding the testimony of the coins found at Wadi Sarga, which range from Justinian to Maurice, we shall probably not be far wrong in fixing a period from the latter part of the 6th to about the middle of the 7th century as the date of these records. The Arabic scrap mentioning Kurrāh and perhaps the Greek accounts on papyrus bring the lower limit down to the early 8th century. The literary MSS., Greek and Coptic, some of which probably date from a period not later than the 5th century, while one (17) is probably of the 4th (v. Plate I), may push back the earlier limit; but literary MSS., which were often kept for a long period of time, and which, in this case, may well have been written elsewhere and brought to the settlement after its foundation, cannot be used to fix for it a *terminus a quo*.

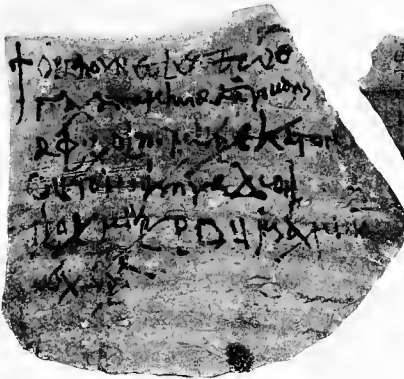
That the language of the settlement was Coptic, and that the majority, perhaps all, of the inhabitants possessed only the merest smattering of Greek, is established by several pieces of evidence. Such is the great preponderance of Coptic over Greek liturgical and theological MSS.; such the use of Coptic, not Greek, in all the letters and contracts discovered at Wadi Sarga; such, finally, the character of the documents in which Greek



No. 63 (part)



No. 191



No. 346



No. 280

Scale roughly 1:4

was employed and the quality of the Greek there found. Greek, outside of one or two theological MSS., is almost, if not entirely, confined to receipts, accounts and mathematical tables. Greek was of course the language of mathematics, and alike in the tables and in the accounts (where the use of Greek in all taxation accounts, even under the early Arab Governors, would influence local usage) the knowledge of the language required was of the slightest; while in the receipts (where again the use of Greek was probably due to its employment in tax-receipts) the range of words and phrases which occur is extremely narrow.

Even so, the scribes of these ostraca, not excluding those who write a good and accomplished hand, show at every turn how very limited was their knowledge of Greek. The erratic spelling (*e. g.* ΑΧΡΙΣΥΜΑΧΟΣ, 206; ΥΨΗΜΑ^T, 210; ΜΕΚ/ for μικ(ρά), 248, etc.; ΓΑΜΙΑ/ for καμήλ(ια), 297; ΣΙΑΚΟΣ for διακόσια and ΤΡΙΑΙΓΓΕ for τριάκοντα in 358; ΕΚΣΗΝΤΑ ΖΗΚΣ for ἑξήκοντα ἑξ and ΕΥΜΗΝΤΑ ΖΕΝΝΕΑ for ἑβδομήκοντα ἑννέα in 372 (1); the regular use of ΚΑΜΑΛ/ for καμηλίτης); the heroic disregard of inflections (*e. g.* ΣΚΕΥΑ for σκεύη in 348; ΚΩΝΣΤΑΝΤΙΟΣ for -τίου in 369) and syntactical construction; the use of Coptic forms of proper names, like ΖΩΡ, ΙΩΣΑΝΝΗΣ, ΜΑΚΑΡΕ, and of actual Coptic words, like the title ΠΑΣΩΝ or ΝΕΡΩΜ (205); and still more, perhaps, the occasional attempts to inflect Greek words on Coptic principles (see, *e. g.*, 248, 1, note) — all these phenomena reveal clearly the presence of writers who, though they had a smattering of Greek, thought at all times rather in Coptic and possessed, probably, a Greek vocabulary limited to the most necessary words.

These facts have a wider significance than may at first appear. It is impossible to study the Greek papyri of the 6th and 7th centuries without realizing that Greek was rapidly decaying in Egypt. The position may have been more favourable in the more cultivated metropoleis, like Oxyrhynchus, and still more in such centres of Hellenic culture as Ptolemais or Alexandria; but elsewhere (*e. g.* in the Syene papyri of P. Mon. and P. Lond. V)

(1) Cf. however A. KIRCHER, *Lingua Aegyptiaca Restituta*, p. 66, from which it appears that such forms were well established in the Coptic period.
Coptica. III.

it is difficult to find a scribe who could successfully negotiate a sentence of any length or complexity, while even at Oxyrhynchus or Antinoopolis the Greek used not only in letters but even in contracts was often very incorrect. Add to this the very large proportion of parties to contracts, even among the well-to-do, who are described as illiterate (which may sometimes mean merely that they could not write *Greek*), the increasing tendency to make use of Coptic not only in correspondence and theological literature, but even in legal transactions, and such facts as the inability of high ecclesiastics like Bishop Abraham of Hermonthis to understand Greek (P. Lond. 77, 69), and we may reasonably conclude that Greek was maintained in Egypt during the late Byzantine period largely, if not entirely, by the authority of the Government and its use as the legal and administrative language. That factor once removed with the Arab conquest, its ultimate extinction was assured, though the necessity which the Arabs felt of maintaining for a time the old Greek-trained and Greek-writing bureaucracy kept it in a sort of suspended animation for a century. The Wadi Sarga ostraca derive, for the Greek papyrologist, much of their interest from the illustrations which they furnish of the gradual death of Greek as a living language in the Egyptian $\chi\acute{\omega}\rho\alpha$.

IV. Metrology.

By H. I. Bell.

A noticeable feature of these texts, as of others at this date, is the number of measures, often unfamiliar or difficult to determine, which occur in them; and it seems well to bring these together in a separate section of the Introduction, though it is impossible to determine the capacity or the mutual relation of most of them. Often indeed it seems probable that the terms used refer not to ideal, standard, quantities, but to concrete vessels; so that the juxtaposition of various measures does not furnish a basis for relating them to one another. Thus, in 320, 2 we get 40 μικρά placed before 14 μεγάλα, an order which could hardly have been adopted had the μικρόν been a quotient of the μέγα; and hence, when we find, e. g., in 294, 48 μεγάλα followed by 34 μικρά we cannot conclude that the μέγα contained more than 34 μικρά, as, in the case of coins, we could infer from the sum νομίσματα ἐκεράτια κγ that the solidus contained over 23 carats. This conclusion seems to hold good even of the accounts, 122 and following, which at first sight might appear to furnish data for determining the mutual relations of the ἔργον, φερά, and κνίδιον. So at least we may infer from the numbers which occur. Thus, in 122, 1 we get 717 κνidia following 65 of another measure, probably phorai, and it seems quite unlikely that the next highest measure to the κνιδιον contained over 717 of the latter. In 122, 14, 17, again, we get 46 phorai and in 123, 13 even 334 phorai; and since the phorai in these accounts are frequently preceded by ἔργα, which, from their position, might be expected to be the next measure, this should mean that the ἔργον contained over 334 phorai, a most improbable supposition.

It is in fact probable, as stated, that in most, perhaps all, cases it is not ideal quantities but concrete vessels with which we are dealing; and if that is so there is no sure ground for

establishing a ratio between one measure and another. All that can be attempted here is to give a list of the less familiar measures which occur, with some notes on the evidence concerning each.

1. Ἀσκαλώνιον. For measures of this kind see 196, note, MEYER, Ostr. Deissmann 65 introd. and references there, WILCKEN, *Grdzge*. LXXI f., *Archiv*, VI 400 f., etc., and for the ἀσκαλώνιον in particular WILCKEN, *Archiv*, V 297. See also B. M., index of Greek words. In the present volume it occurs as a measure of cheese (196, 198, 203) and apparently also of wine (237, where 2 ἀσκαλώνια follow 88 μικρά of wine; 275, where 56 ἀσκαλώνια follow 20 μεγάλα). There is here no evidence as to its capacity, except that it was clearly different from both the μέγα and the μικρόν.
2. ΓΑΜΙΑ/. See καμήλιον.
3. Θαλλίον. See DUCANGE, s. v.; *Apophth. Patrum* (MIGNE, P. G. 65, 92 B), Τσαῦτα ἔτη ἔμεινε μεθ' ἡμῶν, καὶ μόνον θαλλὶν σίτου ἐποιούμεν αὐτῷ τοῦ ἐναυτοῦ, with note there, *Vita Arsenii*, θαλλίον ἐν σίτου· δεῖ γὰρ τοῖς πατρικοῖς τούτοις ὀνόμασι χρῆσασθαι. As pointed out in the introduction to 205, it is in these texts and apparently elsewhere frequently used along with artabae of corn in a way suggesting that 1 θαλλίον = 2 artabae, though there are difficulties in this view. It is well therefore to collect the instances in the present volume: — In 189, where the Coptic invoice has “24 sacks (σοογίη) of corn”, the Greek recapitulation has θαλλία 24, thus showing that in this case at all events θαλλίον = σοογίη. Now in 187 we have “36 sacks (σοογίη) of corn, making a total of four score and five artabae”, with Greek recapitulation, [γί/ θαλλ/] λς: σι/ αρ^T/ ηε. Here therefore 36 *thallia* = 85 artabae, giving the equation 1 *thallion* = (approximately) $2\frac{1}{3}$ artabae. In 190 the text gives the sum of 148 artabae of corn, while below, after a space, occurs the amount ΘΑΛΛ/ 3Η. If the last entry is a recapitulation, the ratio 1 *thallion* = 2 artabae again breaks down; but this is not certain. In 200 we have 32 *thallia* of dates. In 205—208 we have receipts with the formula θαλλ(ία) x σί(του) (ἀρτάβα) γ; and here the ratio is throughout 1 *thallion* =

2 artabae. In 306 we have 41 *thallia* of dates, in 316 22 of the same, in 340 26 of an article the name of which is lost, in 360 θαλλ(λία) ις with no article preceding (the article from the second place named is 18 artabae of corn), in 361 10 *thallia* of an unspecified article, following γαμλ(ια) θ, perhaps implying that 10 *thallia* = 9 camel-loads, in 362 10 *thallia* following a lost number of camel-loads, in 365 σ((του) [ἀ]ρ[τ(ἀβ.)] ρδ — θαλλ(λία) νβ (1 *thallion* = 2 artabae), in 367 an uncertain number of *thallia* of barley, in 368 θαλλία μδ σι(τ.) ἀρτ(ἀβ.) πη (1 *thallion* = 2 artabae), and in 370 12 *thallia* of vegetable seed, followed by a statement which appears to mean that 9 *thallia* = 6 camel-loads.

We may probably conclude that θαλλίον properly means a basket or sack (the θαλλίον appears to have been originally a basket made of palm leaves; DUCANGE, s. ν. θάλια)(1), which might be of various sizes, at least when used for corn, but that a standard size containing 2 artabae was so common that θαλλίον came eventually to be a definite measure of capacity. In these ostraca it is used sometimes in this latter sense, sometimes as = sack or basket, always as a dry measure. The form found in Coptic texts is usually ΘΑΛΛΙΟΝ or ΘΑΛΛΙΟΝ, but the Greek appears to be θαλλίον or (in popular usage) θαλλίον (θαλλίον); hence we have adopted in the translations the forms *thallion*, *thallia*.

4. Καμήλιον. Also written ΓΑΜΙΛ/ (297, 31; 361, 2) and ΚΑΜΙΛ/ (362, 2). For the full form see 370, 5, 6, which shows that we should throughout read not κάμηλοι, but καμήλια; cf. 211, 6, ΚΑΜ/ ΕΝ, where the neuter numeral points in the same direction. The sense is virtually "camel-load", and so, for convenience, we have translated the word, but probably the actual meaning is throughout simply "camel" (cf. 129). There is no evidence that καμήλιον was used as a conventional measure; the reference is always to the concrete load; but doubtless this would in practice tend to contain a fairly uniform

(1) One *Scala* (KIRCHER 136) has ΘΑΛΛΙΟΝ (*sic leg.*) as a saddle cloth or sack of course flax, = *khaishah*. In Arabic *talīs* is a corn sack. It is also a measure = 12 *modii* according to KIRCHER, 143.

quantity, and these ostraca contain some data on the point. Thus, in 211, 24 *cnidia* are apparently one *καμήλιον*; in 361, 3 the meaning is *perhaps* (but this is doubtful) that 10 *thallia* = 9 *καμήλια* (in 362, where the same phrase recurs, the number of *καμήλια* is lost); and in 370 we apparently have 4 *καμήλια* to 100 *cnidia*, which agrees very well with 211, and 6 *καμήλια* to 9 *thallia* of vegetable seed (*cf.* 361 above). In PREISIGKE, *S.-B.* 1981, we should probably read (πρώτης) φερ(ξ) *καμήλ(ια) ἐκτὼ εἰς οἴνου ξ(έστας) ρξ*, which gives 20 *xestae* to the load. If WESSELY is correct (as he seems to be; see under Λ22H below) in reckoning the *κνίδιον* as = "ca. 5 *Xestes*" (*Stzsb.Wien. Akad.* CXLIX, 5, p. 28; see WILCKEN, *Grdzge.*, LXXII¹), that would give only 4 *cnidia* to the load, which does not at all accord with 211. In PSI. IV 307, 4—8 we have the number of camel-loads followed by the amount of wine in ἀγγεῖα; but only in l. 4 are both numerals preserved, viz. 3 loads to 48 ἀγγεῖα. (In l. 9 ΚΑΜΗΛ/ is not followed by a numeral and ought perhaps to be extended *καμήλ(ιτου)*).

5. Κνίδιον. For measures of this kind, among them this, see the references cited for ἀσκαλώνιον above, and for κνίδιον in particular see 164, note. A common measure for wine, which is the only substance for which it is used in the present collection. In 126 we have big and little *cnidia*, and μικρὰ κνίδια also occur in 370, 3. In the accounts, 121 and following, *cnidia* regularly come last, as if they were the smallest measure. For the capacity see under *καμήλιον*. See too below, under Λ22H, μικρόν and φερξ.
6. Κόλλαθον. See WILCKEN, *Ostr.* I 764, HULTSCH, *Metr. Scr.* Index, II 185 ("habet 25 sextarios") and I 264, P. Lond. IV 1414, 25 n. It frequently occurs as a dry measure (P. Lond. IV index; 197, cheese, where 8 collatha = 4 κ1P, "baskets"), but was also used for liquids (ξξος in WILCKEN, *l. c.*; in 136 perhaps wine; in 91 "fill their kolathe (?) with oil"). In 136 not only *collatha* (κ1OΛΛΘC) but little *collatha* (OYKOYΓI ΠOΛΛOΘ[ε]) occur.
7. Κόλοβ(ον)? Only in 381, 2 and 3, and quite obscure. Qu. for κολοφώνιον?

8. Κελοφώνιον. See references cited under ἀσκαλώνιον. WILCKEN (*Archiv* VI 400⁴ and refs.) gives the capacity as 5 διπλά. In the present volume 373, 3 (wine) is a possible instance; see too the preceding measure.
9. Κοῦρι. See WILCKEN, *Ostr.* I 763; CRUM, *Copt. MSS.*, no. 54, an account of κούφα, has numbers of κούρια up to 860, and *Short Texts*, 440 up to 232. PREISIGKE, *S.-B.* 1960 has εἴνου μικρ(ά) κούρι(α) ζ, following μ(ε)γ(ά)λα λαη κδ. In the present volume only in 343, 3; probably for wine, to judge from the measures with which it is associated.
10. Λάκων or λάκκων. Perhaps from λάκκος, which in *Anal. Bolland.* 1909, p. 19, is used to mean a place where corn is stored; but there may be a connexion with λάγνος, for λάκων is regularly a wine measure; see 90, 136 (probably wine), 213, 216, 347; cf. WESSELY, *Studien*, XX, 196, 3. In 90 it follows φερά ("2 ph., 12 l. of old wine"). In 136 it is associated with ἔργον, κόλλαθον, small κόλλαθον, and hots; in 213 with μεγάλη and μικρά (so too 216); in 343 with κνίδιον and κούρι; in 347 with κνίδιον, μεγάλη and μικρά. On occasion it is not impossible it may = μέγα; see 216, 5 n.
11. ΛΑΚΟΟΤΕ. See 164, note, where it is pointed out (from B. M. 1064) that it = κνίδιον (see also under ΛΑΞΗ below). It is a measure of wine, specially associated with Middle Egypt.
12. ΛΑΞΗ or ΛΑΗ. Usually a wine measure, but in 87 used for pickle; "fill 2 lahé with pickle and give 5 xestes of pickle to the lahé, that is 10 xestes." A lahé then contains 5 xestae, which, according to WESSELY (see above, under κνίδιον), is the capacity of the κνίδιον. KRALL (see CCXXXIV) shows ΛΑΞΗ = κνίδιον; 87 thus confirms this, and suggests that ΛΑΚΟΟΤΕ, also used as equivalent to κνίδιον, is either identical with ΛΑΞΗ or at times confused with it. The explanation of such confusions may perhaps lie in the existence of large and small measures of various kinds, as with the κνίδιον (above) and ΛΑΞΗ. In 167 we have small ΛΑΞΗ (ἱΚΟΥΓΙ ἡΛΑΞΗ), rendered in Greek by μικ(ρά); so too in 168, 169 and 171; in 170 ἡΛΑΞΗ occurs without the ἱΚΟΥΓΙ and is nevertheless expressed in Greek as μικ(ρά). Normally, then, μικρόν and

- κνίδιον may be taken as Greek equivalents of ΛΑΞΗ, whereas μέγα represents φορά (see below, *s. n.*). In PREISIGKE, *S.-B.* 1960, however, we get μ(ε)γ(ά)λα λάη, side by side with μικρ(ά) κούρ(ια) ζ; in 1969 we have λάη ξξ without the μεγάλη, accompanying 334 διπλᾶ.
13. ΜΑΛΧΕ. See CRUM, *C. O.* 165, where it is pointed out that *maaje* = μάτιον, for which see P. Lond. V, pp. 157—158. A dry measure, used in the present collection for corn (86, 140), dates (106, 141), and lentils (89); the article is unnamed, or its name is lost, in 129 (perhaps corn?), 132, 162, 164.
14. μέγα. A frequent wine measure in these texts (especially in the Greek or semi-Greek receipts), and it also occurs in HENGSTENBERG, *Kopt. Papyri* (München, J. Rosenthal, 1914), 1, 2, 3. In 167 it corresponds to ἄφορη in the Coptic; so too 171. In 173, on the contrary, the Greek recapitulation has φορ/; and in 123, 10, 12, 13 με/, which must stand for μεγάλη, follows φ(ορά); in l. 12 it is followed by εἰ[πλ/, which in l. 14 is followed by κνίδ(ια), itself in ll. 15 and 16 following ὄργα. In 275 we have οἰ/ μερ/ : κ ακκαλωνε : ns. As already remarked above, there are instances of μεγάλη κνίδια and μεγάλη λάη, which, as ΛΑΞΗ = κνίδιον, are identical; and in 137 we have “large vessels” (ποσ πεκεογε). See also below, under φορά.
15. Μέτρον. Here only in 348 (wine), where the reading is very uncertain; the other measures named are the σκευος, the φορά, and the μικρόν. It is very frequent in P. Lond. IV, where it regularly contains 10 *xestae*, except in one account (1415), where for vinegar it contains only 8; for oil and ἔψημα it contains 10 even there.
16. Μικρόν. Very frequent in these texts, like μέγα. As already remarked (under ΛΑΞΗ) it = ΛΑΞΗ or μικρόν ΛΑΞΗ and therefore κνίδιον, though a μέγα κνίδιον also occurs. Cf. too 347.
17. ΜΟΙΑΞ. Only in 186, 4, where see the note and references cited.
18. ΜΟΡ/. Only in 374, where see the note. It is not likely to be connected with μόργιον (μέτρον γῆς) in HULTSCH, *Metr. Scr.* 1322.
19. ΟΙΝΕ. See P. Lond. V, pp. 158—159. Here it occurs in 89 (dates, 2), 92 (corn, 4), 129 (article unnamed; *maaje* also

- occurs; in l. 1 "1 *oipe* and a half-tenth", which may possibly indicate an *artaba* on a decimal system), 140 (cucumbers, 3; *maaje* also occurs), 191 ("19 *artabae* of fodder, less 1 *oipe*, and 19 *artabae* of barley, less 2 *oipe*").
20. Ὀργον or ἔργανον. See 196, note; = λάκκον and κοῦρον. In 196 and 198 as a dry measure (in both cases cheese; in 196, 16 *org.* followed by 6 *ascalonia*, in 198, 16 *asc.*, 8 *org.* and a large *hots*); but in 122 and 123 it occurs several times as a wine measure, along with *phora* and *cnidion*, regularly coming first; the highest number is 74 (123, 16), and the highest number of *phorai* following *org.* is 10 (122, 4; in 122, 11, etc., where ἔργ. does not occur, we get numbers of φορ. up to 46, and in 123, 13, 334 φορ. occur).
21. Σιπλοῦν. In full in 164, 9; abbreviated σιπλ/ in 123, 12, 14, 17. In 164 it is a measure of pickle, in 123 of wine. It is identified, no doubt rightly, by M. C. KUENTZ with the Lat *simpulum* or *simplum*.
22. Σκεῦος. See 137, 2 f., νοσ κκεογε ιᾱ, "14 large vessels"; 275, 5, κκεγε πταλλομ : ε, "5 pots of cheese"; 348, 2, 5, where 15 κκεγα (*sic*) of wine occur; 351, 3, 5, where 24 κκεγε of an unspecified article, probably wine, occur along with 4 *phorai*. In 137 it is the vessels themselves that are in question, but in the other cases the word is used as if it were a definite measure. Probably the reference is to concrete vessels, but there may have been standard sizes. A μέγ(α) σκ(εῦος) probably occurs in 156.
23. Φορ(ά). In the Coptic texts written φορος (89, 8; 90, 2; 173, 4), φορηс (92, 10; 167, 7; 171, 3; 172, 5; 178, 1), or φορεс (186, 6, 8); in the Greek always abbreviated, φ/ or φορ/. Despite the endings οс, ηс, or εс, it seems preferable to connect the word with φορά; it may have meant originally "load" and then come to denote a definite measure. This is supported by the fact that in 90 φορος and in 92 φορηс are feminine. In KRALL V, 15 we get γ/ φορ/ ληη λη° λ/ κε, which KRALL renders "Lasten (φορ/) 1980 zu je *Litrae* 25"), which, if φορά is there used, as here, of a measure, gives us the capacity, viz. 25 *litrae*. In 186, where

we have 21 *ph.* of "sorouton wine" and 10 of new wine, the writer adds: "and add 10 *xestēs* of . . . wine to each one"; so that the *φορά* presumably was larger than 10 *xestēs*. The $\xi\epsilon\sigma\tau\eta\zeta$ contained $1\frac{7}{18}$ *litrae* (P. Lond. V, p. 156). As stated above (*s. v.* μέγα), in 167 and 171 φορης = μέγα, but in 123, 10, 12, 13, φ(ορά) is mentioned along with μέ(γα). In the accounts 122—125 we find it along with the ὄργον, the κνίδιον, and (exceptionally) the μέγα and the σπιλοῦν; it regularly comes after ὄργον and before κνίδιον; the highest number of φοραί, where ὄργα precede, is 10 (122, 4), where ὄργα do not occur, 46 (122, 11, etc.), or, in 123, 13, even 334. In 121 φοραί alone are used; the highest number is 30. Elsewhere we find the φορά associated with the *lakon* (90, 2 *ph.*, 12 *l.*), the small *lahé* (167, 12 *l.*, 8 *ph.*; 171, 3 *ph.*, 15 *l.*; 172, 8 *ph.*, 12 *l.*; 173, 1 *ph.*, 1 *l.*), the *cnidion* (329, 73 *cnid.*, 12 *ph.*), the *κεύς*, the μέτρον, and the μικρόν (348, 15 *στ.*, 16 μέτ., 62 ρ., 1 μικ.), the *orgon* (350, 20 *o.*, 1 *ph.*), and the *κεύς* alone (351, 24 *στ.*, 4 *ph.*). In 210 we perhaps find 24 *phorai* "in 96 jars (κάδοι)".

We may probably conclude that φορά is normally, but not always, equivalent to the μέγα (*cf.* too 216, where μέγα *perhaps* = λάκκον); and in that case the μέγα can perhaps not be identified with the μέγα κνίδιον, as κνίδιον regularly occurs along with the φορά, and once (123, 12) with the φορά and the μέγα. Probably, however, in these cases, the μικρόν κνίδιον is meant; and it may be inferred that κνίδιον alone is to be taken as = μικρόν κνίδιον.

The φορά, in these texts, is always used for wine, except in 92, where it is used for salt fish and vinegar.

24. 207C. See CRUM, C. O. 348. Chiefly a wine measure; 91, 106, 162, 179, 344; in 136 among vessels associated with wine. In 186 for vinegar and pickle, in 198 for cheese; in 177 the article is uncertain. In Ryl. Copt. 347 for beans. In C. O. 348, note, for vinegar and salt. In 91 the word is used not as a measure but of a vessel ("fill . . . their *hots* with old wine"). In 106 we have "2 small *hots*", in 198 "a large *hots*".

TEXTS

FRAGMENTS OF LITERARY MANUSCRIPTS.

The excavations produced, from various points in the site, a large number of remnants of papyrus and parchment manuscripts of all sorts. Unfortunately, with few exceptions, they are now but the minutest of scraps and only those in which anything of interest was to be discerned are noticed here. The total of parchment fragments was considerable and represents some 25 volumes, perhaps from the monastic library, perhaps partly from the abodes of private owners. The dates of the various hands may range from the early 5th to the early 7th centuries. The Coptic fragments are all now in the Oriental Department of the British Museum, under the inventory number Or. MS. 9035.

Biblical.

1. Job. (Coptic.)

A narrow strip, cut from a double leaf and showing parts of some verses of *Job* (XXX 8, 9; 17, 18), written in a 5th cent. uncial. These few words are of considerable importance: they testify to a distinct Fayyûmic version of the book and moreover to that variety of the dialect, hitherto extant in only one specimen (1), which used the verbal prefix $\alpha\lambda$ -, $\alpha\lambda\kappa$ - etc., instead of λ -, $\lambda\kappa$ -. Here is the text of the larger part:

recto, XXX 8 $\eta\lambda\pi\lambda\omicron\upsilon\gamma\ \epsilon\tau\lambda\omega[\epsilon\mu\ \alpha\iota\chi\epsilon\mu\pi\epsilon\kappa\epsilon\alpha\iota]$

9 $\tau\epsilon\eta\omicron\upsilon\ \delta\epsilon\ \alpha\lambda\iota\omega[\lambda\lambda\pi\ \eta\eta\omicron\upsilon\ \eta]$

$\omicron\upsilon\kappa\iota\theta\alpha\rho\alpha$ [

$[\lambda\gamma]\omega\ \tilde{\alpha}\eta\alpha\kappa\ \alpha\lambda\gamma\chi[\omega\ \tilde{\eta}\sigma\omega\tilde{\iota}]$ (2)

(1) Brit. Mus. 521 (cf. *Aeg. Z.* 1898, 139, *ib.* 1915, 113).

(2) Cf. Boh. $\alpha\eta\omicron\kappa\ \epsilon\tau\omicron\iota\ \eta\chi\eta\eta$, $\theta\rho\acute{\omicron}\lambda\lambda\eta\mu\alpha$.

verso 17] 2ΛΠΑΚΕC ΡΟΧ2 (1)
 B]OΛ' ḒBΛΛ
 18 6]ΛM' 2Λ4┆ ΤΑΤ4
 [ḒΤΑCΤO]ΛΗ

The text on the smaller side of the double leaf (not identified) is:

recto(?) π4C0[	verso(?) 6B]ΛΛ ḄΠMΟΥ
OY[	]ΠO
κx[

2. Psalms. (Coptic.)

A complete leaf of fine parchment, 14 × 11·5 cm., shows *Psalms* LI 9 to LIII title, in one column of 19 lines. The hand is rather heavy, resembling in type that of Cod. Bezae (6th cent.). The few variants from BUDGE'S text are unimportant, except for κΛεεε (LII 5), in place of κεεε: a strange plural, unparalleled in other dialects(2). The title of Ps. LIII agrees with the MSS. of LAGARDE and WESSELY, as against those of BUDGE and WORRELL.

3. Isaiah. (Coptic.)

The last fragment from the Old Testament is a small leaf whereon verses from the beginning of *Isaiah* LXVI are legible. The hand is of the rounded, "Coptic" type.

4. St. John. (Coptic.)

The New Testament claims the most extensive of all the fragments: 11 more or less complete leaves, each 14 × 12 cm., paged [Ḓ] to 15 and 17, 18. They show John I 20 to III 2, IV 39 to 47, written in two columns of 19—21 lines each. The hand is an uneven uncial, with a mixture of square and rounded forms (in λ, λ, ϛ, γ) and probably of the 6th century, v. PL. I. The following are the variants from HORNER'S text: — I 26

(1) The semi-Achm. *Elias Apoc.* p. 128 writes ΡΩΧ2, while Deut. VII 25 (BUDGE), *Sir.* XXVIII 23 show ΡΟΧOY, as do Achm. texts often.

(2) The MS. reads ΧΓΡḒ ΙΗΚΛεεε · []BOΛ. Elsewhere the punctuation is normal, so that κΛεεε ε·BOΛ would be improbable.

ΑΝΟΚ ΜΗ, ΦΑΣΕ ΔΕ ΕΡΑΤΗ, ΠΑΙ ΠΤΩΤΗ ΕΤΕΤΗ-. 27 ΕΦΗΗΥ. 28 ΕΝΤΑΥ-
 ΨΩΠΕ, ΠΜΑ. 33 ΖΝΟΥΜΟΥ, ΧΕΕΤ (*sic.*). 49 ΝΕΠΠΑΥ ΓΑΡ. 40 *om.*
 ΛΥΩ ΛΥΟΥΛΟΥ ΝΩΩ. 42 ΛΥΩ ΛΗΗΤ. 47 ΛΥΩ ΠΕΧΛΑ, ΠΝΑΜΕ.
 48. ΛΙΣ ΟΥΩΨΒ ΕΦΧΩ ΜΜΟΣ ΝΑΧ. Π 7 ΛΥΜΑΖΟΥ ΕΡΑΙ ΕΡΟΥΥ.
 8 ΛΥΩ ΛΥΕΙΝΕ. 9 ΜΜΟΥ, ΠΑΡΧ. ΔΕ. 12 ΜΠΝΕΦΣΗΗΥ. 13 ΒΩΚ
 ΕΘ. 19 ΑΝΟΚ †ΝΑ-. 20 ΠΕΧΛΑΥ ΝΑΥ. 24 ΖΩΒ ΠΠ. 25 ΕΤΒΗΗΤ. 4.
 IV 39 ΛΧΧΩ ΕΡΟΙ. 41 ΠΙΣΤΕΥΕ ΕΡΟΧ. 42 ΠΕΥΧΩΔΕ, ΕΠΠΙΣΤΕΥΕΔΕ
 ΛΠ. 44 ΜΠΠΡΟΦ., ΖΡΑΙ Μ-. 45 *om.* ΠΕ. 46 ΠΕΡΕΟΥΒΑΣ.

5. St. John. (Greek.)

Ostracon. 2 fragments. Complete. Joh. II 1. The writer has first made an unsuccessful attempt at the text and then repeated it, rather less inaccurately. As he was obviously more at home in Coptic than in Greek the verse is here printed in Coptic type. The Greek, correctly written, is *καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾶ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ*. The placing of *ἐκεῖ* immediately after *ἦν* may be due to the accidental omission of *ἡ . . . Ἰησοῦ* or be a textual variant (not noted by VON SODEN). Of course, even in the latter case, this ostracon cannot be treated as a textual authority.

Ϡ ΚΑΙ ΤΗ ΔΤΗ ΤΗ ΤΡΤΗΗ ΚΑΜΟΣ Κ

Ϡ ΚΑΙ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΓΑΜΟΣ ΕΤΕΝΕΤΟ

Π ΓΑΛΛΙΑ ΘΗΣ ΚΑΛΙΛΑΙΑ ΚΑΙ ΗΗ ΕΚΕΙ

2. ΕΤΕΝΕΤΟ: *sic.*

6. St. John. (Coptic.)

A small fragment of the same Gospel, XX 31 to XXI 2, is written in 2 columns of a rounded hand, much like the "Coptic" hand of the Freer Psalter. Variants from HORNER are: XXI 1 *om.* ΕΒΟΛ. 2 ΔΣΠΕ.

7. St. John. (Coptic.)

Yet another MS. of 4 broken leaves gives us XXI 7 to the end of this Gospel. The text is palimpsest, the earlier writing, legible on the last page, showing ch. I 31—33 of the same Gospel. The script is a small, square uncial, entirely without superlineation and probably of the 6th century. Its

variants are: — 7 εΤΕΡΕΙΣ. 8 ΖΜΠΧΟΙ, ΖΑΠΤΒΤ. 11 ΔΕ for ΕΕ. 15 *om.* ΗΕΙ ΙΕ and ΕΖΟΥΕΝΑΙ. 17 ΚΣΟΟΥΗ. 20 ΤΕΦΜΕΣΤΖΗΤ. 22 *om.* ΗΤΟΚ (2^o). 23 *om.* ΕΕ. 24 ΗΤΟΘ ΠΕΝΤΑΘ. 25 after it a dividing line; then ΠΕΥ[ΑΓΓΕΛΙΟΝ etc. The verso of the last leaf is blank.

8. Acts. (Coptic.)

The scribe of the last MS. undoubtedly wrote also a copy of *Acts*, whereof we have the last leaf, with XXVIII 26 to the end. But the dimensions of the two MSS. differ so undeniably (width here 9.5 cm., there 11 cm., with consequent divergence in the relative situation of the columns), that it is doubtful whether the two fragments can be from the same volume. The leaf is palimpsest, the legible older text being John I 31 to 33. The following are the variants from BUDGE's print(1): — 26 ΗΓΧΟΟΣ ΗΝΑΣΡΜΠΕΙΛΑΟΣ ΧΕ-. 31 ΠΑΡΗΣΙΑ ΗΜ. Subscr. ΠΕΠΡ. ΗΗΕΝΕΙΟΤΕ ΗΗΑΠ.

9. I Corinthians. (Greek.)

Brit. Mus. Pap. 2240. Of this vellum MS. only a few fragments remain, all of them for the most part discoloured and shrivelled, so that only comparatively few letters retain their original size and clearness. Fortunately most of the fragments can be identified as coming from two leaves, which contain, the first, part of chap. 12 (with, probably, the end of 11), the second, part of chap. 14. Leaf 1 in its present state is made up of five fragments, leaf 2 of two. Each page contains two columns, so that there are four to each leaf. The vellum being so much shrivelled, it is impossible to state the exact original dimensions of the leaves, neither of which, moreover, is quite complete; but they may be stated roughly as probably about 15 × 15 cm. The average width of the column seems to have been about 4 cm. or a little more.

The hand is a good regular upright uncial of medium size, with distinction of light and heavy strokes; the individual letters, when not distorted by the shrivelling of the vellum, are well

(1) *Coptic Bibl. Texts* p. 269.

formed, and of fairly uniform size, except at the ends of lines, where they are not infrequently smaller than the average in order to fit them into the line, though even so the ends of lines are not very well aligned. There are no accents; the high or middle point occurs two or three times. The hand is not likely to be later than the 5th century but on the other hand seems later than the Vaticanus and the Sinaiticus, regularly assigned to the 4th. Probably the MS. may be assigned with some confidence to the 5th century. The number at the top of fragm. 2a is by a different hand, and may well be later.

The number just referred to is that of the folio or page, or perhaps even the quire, but it is not easy to determine which. If it refers to the page we should expect a number to occur on each page, though this is not essential; but as a matter of fact there are no certain traces of ink at the top of any of the other pages. Were it certain that no number occurred on either side of fragm. 1 we might perhaps conclude that $\rho\mu\zeta$ is the number of the quire; but this would indicate a very long MS., which is not specially likely in view of the size of the page, and the vellum is so much damaged that it is really impossible to say whether other numbers did or did not occur. In any case the number affords some indication as to the nature of the codex. Fragm. 2 contained roughly ten verses of chapter 14. Up to and including XIV 18 there are 333 verses in the Epistle. If we take (as we fairly may do) this leaf as more or less representative of all and versés 19—28 as of more or less average length, this means that about 33 leaves are required for the preceding portion of the Epistle. Clearly then, even if we take $\rho\mu\zeta$ as the number only of the page a good deal more than I Cor. must have been contained in the codex. It may be added that ρ seems certain, so that though $\mu\zeta$ are not beyond doubt no alternative reading of these two letters would affect this conclusion.

The character of the MS. is fairly good. The orthography is marred by the common confusion of $\iota : \epsilon$ and $\epsilon : \lambda$, but mere blunders are not common. Such are probably $\varsigma\upsilon\mu\phi\omicron\omicron$ for $\varsigma\upsilon\mu\phi\epsilon\omicron\omicron$ in 38 f. (though this may be a genuine, unrecorded, variant), $\rho\iota\theta\iota\varsigma\theta\epsilon$ in l. 89, and $\omicron\iota^c$ in l. 98; perhaps too $\pi\rho\omicron$

πεσων in l. 124 f., but more probably that reading, if correct (see note), is a genuine variant, as to turn πεσωνεπιπροσωπον (or επιπροσωπονπεσων?) into προπεσων requires greater carelessness than this scribe normally shows, unless indeed unusually narrow columns be supposed in his archetype: —

ΕΠΙΠΡΟ
 ΣΩΠΟΝ
 ΠΕΣΩΝ

As is usually the case with the papyrus or vellum MSS. found in Egypt, the text is of a somewhat eclectic character. The collation here given is with the text of (VON) S(ODEN), whose symbols, though not yet generally adopted, are therefore used. It may be explained that *K* stands for the *χοινη*, or Antiochene recension, *H* for the Egyptian recension (Hesychius), and *I* for the Palestinian recension (Pamphilus-Eusebius, at Jerusalem). The types of the last-named are distinguished as *a*, *b* and *c*, subdivided by numbers, 1, 2, 3. B appears as δ1, κ as δ2, and A as δ4. For the other numbers reference must be made to VON SODEN.

In one or two cases (ll. 49, 127 f.) our text agrees with *K* against *H* and many of *I*, but its general affinities are neither with *K* nor with *H*, but with *I*, and in particular with *I*^a. It fairly often agrees with 1026 (D, Claromontanus) and 1028 (G, Dresden, Kgl. Bibl. A. 145^b), but at other times differs from them. On the whole, however, it may be reckoned as approaching most nearly to VON SODEN's type *I*^a. Genuine variants not recorded in S. are ll. 54 (τωι πνευματων?), 89 (ΓΙΝΗΣΘΕ, but see above), 98 (ΔΙΟ), 115 (uncertain); and perhaps 38 f. (ΣΥΜΦΟΡΟΝ) and 124 f. (προπεσων); but it will be seen that none of these is absolutely certain.

Fragment 1 a.]

Col. 1.

¹ ΜΑΤΙ . . . [

² ΦΤΙ . . . [

Col. 2.

²⁰ [ΔΙC Ε]Ν ΠΗΘΥ

[14 lines too
much defaced
for any confi-
dent reading.]

[12 lines too
much defaced
for any confi-
dent reading.]

12. 2 17 ΑΠΑΓΟΜΕΝΟΙ
3 ΔΙΟ ΓΝΩΡΕΙΖΩ
ΥΜΕΙΝ ΟΤΙ ΟΥ

6 33 [. . .] ΚΑΙ . . . ΤΑ .
Ο ΕΝ[Ε]ΡΓΩΝ ΕΣΤΙΝ
35 ΤΑ ΠΑΝ[ΤΑ] ΕΠΙ ΠΑ[ΣΙ]
7 ΕΚΑΣΤΩ ΔΕ ΔΙΑ[Ο]ΥΤΑΙ
Η ΦΑΝΕΡΩΣΙΣ ΤΟΥ
ΠΝ̄Σ ΠΡΟΣ ΤΟ ΣΥΜ

1 b.]

Col. 1.

Col. 2.

8 [Φ]ΟΡΟΝ· Ω Μ[Ε]Ν
40 ΓΑΡ ΔΙΑ ΤΟΥ ΠΝ̄Σ
ΔΙΔΟΤΑΙ ΛΟΓΟ[Σ]
ΣΟΦΙΑΣ [ΑΛΛΩ Δ]Ε
ΛΟΓΟΣ [ΓΝΩΣΕΩΣ]
ΚΑΤΑ [ΤΟ ΑΥ]ΤΟ ΠΝ̄
9 45 ΕΤΕΡΩ [ΔΕ] ΠΙ[Σ]ΤΙ[Σ]
ΕΝ ΤΩ ΑΥΤΩ ΠΝ̄
[ΑΛΛΩ] ΧΑΡ[Ι]ΣΜ[ΑΤΑ?]
ΙΑΜΑΤΩΝ ΕΝ [ΤΩ]
10 ΑΥΤΩ ΠΝ̄^[-] ΑΛ[ΛΩ]
50 ΔΕ ΕΝΕΡΓΗΜ[Α]
ΤΑ ΔΥΝΑ[Μ]Ε[ΩΝ]
ΑΛΛΩ ΠΡΟΦ[ΗΤΙΑ]
ΑΛΛΩ ΔΙΑΚΡΕΙΣΙΣ
[Τ]Ω[Ν] ΠΝ̄[ΜΑ]ΤΩΝ
55 [Ε]ΤΕΡΩ ΓΕΝΗ ΓΛΩΣ
ΣΩΝ ΑΛΛΩ ΔΕ ΕΡ
ΜΗΝΕΙΑ ΓΛΩΣ

11 ΣΩ[Ν] ΠΑΝΤΑ ΔΕ
ΤΑ[ΥΤΑ] ΕΝΕΡΓΕΙ
60 [ΤΟ ΕΠΙ ΚΑΙ ΤΟ ΑΥΤ[Ο]
[ΠΝ̄ Δ]ΙΑΙΡΟΥΝ
[ΕΚΑΣΤ]Ω ΚΑΘΩ[Σ]
12 [ΒΟΥΛΕ]ΤΑΙ ΚΑΘΑ
64 [ΠΕΡ Γ]ΑΡ Τ[Ο ΣΩ]ΜΑ
[4 lines lost.]

[.] . . . [
70 ΕΝ ΕΣΤΙ[Ν] ΣΩΜΑ]
ΟΥΤΩΣ [ΚΑΙ Ο Χ̄Σ]
13 ΚΑΙ ΓΑΡ [ΕΠΙ ΠΝ̄]
ΠΑΝΤ[ΕΣ] ΗΜΕΙΣ]
ΕΙΣ ΕΝ ΣΩΜΑ
75 ΕΒΛΗΠΤΙΘΗΜΕ·
ΕΙΤΕ ΙΟΥΔΑΙΟΙ

Fragment 2 a.]

	Col. 1.		Col. 2.
	ΡΗΖ		[ΠΩ?] ΕΙΣΑ[ΚΟΥΣΟΝ]
	[5 lines lost.]		[ΤΑ] ΜΟΥ. [ΛΕΓΕΙ]
		22	[? Ο] ΙC ΔΙ[Ο ΛΙ ΓΛΩC]
			CΑΙ [ΕΙC CΗ]ΜΕΙ[ΟΝ]
		100	ΕΙCΙ[Ν ΟΥ Τ]ΟΙC ΠΙC
			ΤΕΥΟΥCΙ[Ι] [Α]ΛΛ[Α Τ]ΟΙC
			ΑΠΙCΤΟΙC Η ΔΕ [ΠΡ]Ο
			ΦΗΤΕΙΑ Ο[Υ ΤΟΙC] Α
			ΠΙCΤΟΙC [ΑΛ]ΛΑ Τ[ΟΙC]
14. 19-20	82 [ΕΝ ΓΛΩCCH] Λ	23	105 ΠΙCΤΕ[ΥΟΥCΙ]Ν ΕΑΝ
	[ΔΕΛΦΟΙ] ΜΗ ΠΑ[Ι]		ΟΥ Η C[ΥΝΕΛ]ΘΗ Η
	[ΔΙΑ ΓΙΝΕ]CΘΑΙ		ΕΚΚΛ[ΗCΙΑ] ΟΛΗ ΕΠΙ
	85 [ΤΑΙC ΦΡΕC]ΙΝ ΑΛ		ΤΟ ΛΥΤ[Ο] ΚΑΙ ΠΑΗ
	[ΑΛ ΤΗ ΚΑ]ΚΙΑ ΠΗ		ΤΕC ΑΛΛΩCΙΗ ΓΛΩC
	[ΠΑΖΕΤΕ] ΤΑΙC		110 CΑΙC ΕΙCΕΛΘΩCΙ Α[Ε]
	Δ.C [ΦΡΕCΙ ΤΕΛΙΟΙ]		ΚΑΙ ΙΔΙΩΤΑΙ Η ΑΠΙC
21	[ΓΙ]ΠΗC[ΘΕ ΕΠΙ ΝΟΜΩ]		ΤΟΙ ΟΥ[Κ Ε]ΡΟΥC[ΙΙΙ]
	90 [ΓΕ]ΓΡΑΠ[ΤΑΙ ΟΤΙ]		ΟΤΙ ΜΑ[ΙΝΕC]ΘΑ[Ι]
	[Ε]Ν [ΕΤ]ΕΡ[ΑΙC ΓΛ]ΩC		24 ΕΑΝ ΔΕ ΠΑΠΤΕC
	CΑΙC ΚΑΙ ΕΠΙ ΧΕΙ		
	ΛΕCΙΗ ΕΤΕ[Ρ]ΩΙ		
	[ΑΛΛ]ΗCΩ Τ[Ω ΑΛ]Φ		
	95 ΤΟΥΤΩ ΚΑ[Ι ΟΥ]ΛΕ		

2 b.]

	Col. 1.		Col. 2.
	115 [ΠΡΟ]ΦΗ[Τ ΙC]		
	[ΕΛΘ]Η ΔΕ [ΤΙC ΑΠΙC]		
	[ΤΟC] Η ΙΔΙΩ[ΤΗC Ε]		[5 lines lost.]
	ΛΕ[ΓΧΕΤΑ]Ι, ΥΠΟ		
	Π[ΑΝΤΩΝ Α]ΠΑΚΡΙ		
	120 [ΝΕΤΕ Υ]ΠΟ ΠΑΝ		Π[ΑΝΤΑ ΠΡΟC ΟΙ]
25	[Τ]ΩΝ ΤΑ ΚΡΥΠΤΑ	140	ΚΟΔ[ΟΜΗΝ ΓΕΙ]
	[Τ]Η[C] Κ[ΑΡ]ΔΙΑC ΛΥΤΟΥ	27	ΝΕC[ΘΩ · ΕΙΤΕ]
	ΦΑΙΝΕ[ΡΑ] ΓΕΙΝΕΤΑΙ		ΓΛΩC[CH ΤΙC ΑΛ]
	ΚΑΙ Ο[ΥΤΩ]C ΠΡΟ		ΛΕΙ ΚΑ[ΤΑ ΛΥΟ Η]

125 ΠΕΣ[ΩΝ ΠΡ]ΟСКΥ
 ΠΗΣ[Ι ΤΩ] ΘΩ̄ Λ
 ΠΑΓΓΕ[ΛΛΩ]Η ΟΤΙ [Ο]
 [ΘΣ] ΟΝΤΩ[Σ] ΕΝ Υ
 26 ΜΙΝ ΕΣΤΙΝ · ΤΙ ΟῩ
 130 ΕΣΤΙΝ ΑΔΕΛΦΟΙ
 [Ο]ΤΑΝ Σ[Υ]ΝΕΡΧΗΣ
 ΟΕ [ΕΚΑΣ]ΤΟΣ ΨΑΛ
 ΜΟΗ ΕΧΕΙ ΔΙΔΑ

ΤΟ ΠΛ[
 145 ΜΕΡ]ΟΣ[
 ΔΙΕΡΜΗ]ΝΕΥ[Ε]
 28 [ΤΩ ΕΑΝ ΔΕ] ΜΗ Η [ΕΡ]
 Μ[ΗΝΕ]Υ[ΤΗΣ ΣΙ]
 ΓΑΤΩ ΕΝ ΕΚΚΛ[Η]
 150 ΣΙΑ ΕΑΥΤΩ ΔΕ ΛΑ
 [ΛΕΓ]Ω ΚΑΙ Τ[Ω ΘΩ̄]
 29 [ΠΡΟ]ΦΗΤΑΙ ΔΕ Δ[ΥΟ]

Fragment 3 a.]

	Col. 1.	Col. 2.

	]ΟΜ . Λ .	Λ[
	]ΣΩΜΛ .	ΟΙ[
155	] . . . ΚΣ̄	Ε[

3 b.]

	Col. 1.	Col. 2.

	]ΛΣ	. . . [
160	] . ΕΙΩ	ΠΕΘ . [
]

1. Judging from the average number of letters, this passage, reckoned backwards from l. 17, should occur about l. 32—33, but the traces do not appear to suit this. ΜΛ seems practically certain and ΤΙ is a quite likely reading. ΜΛΤΙ suggests πνευματικῶν, 12. 1, but that is too near ἀπαγόμενοι to be possible. The ΩΤΙ of l. 2 is much less clear than ΜΛΤΙ.

20. [ΔΙΣ: there is not room for ΔΕΙΣ. ΘῩ: the Υ is very doubtful.

33—36. A very perplexing passage. The readings in ll. 34—36, though doubtful in details (see below), are fairly certain as a whole; hence in l. 33 we ought to have ο ΔΕ ΑΥΤΟΣ Θ̄; but ΚΛΙ is practically certain, and ΚΛΙ Ο ΑΥΤΟΣ Θ̄ seems ruled out by the almost equally clear ΤΛ.

34. ΕΣΤΙΙ: or ΕΣΤΙ; the ιι is excessively doubtful, but ΕΣΤ is reasonably certain. For this position S. quotes *H*^{δ1 78}. S. ὁ δὲ αὐτὸς [ἔστιν] θεὸς ὁ ἐνεργῶν τὰ πάντα.

35. ΠΛ[CI]: very doubtful, especially the λ.

36. ΔΙΑ[O]ΤΛΙ: all the dotted letters are excessively doubtful, and it is not certain that any letters occur after the lacuna; but in ll. 37, 38 the letters at the end are very faint, and traces are probably to be recognized here.

38f. CΥΜΦΟΡΗ: S. συμφέρον. CΥΜΦΟΡΗ, which is not recorded by S., is probably a scribal error rather than a genuine variant.

47. [ΑΛΛΩ]: there is not room for δέ (S.). ΔΕ om. by Mρ *I*^{α1 1026ff} it vg arm.

ΧΑΡ[Ι]CΜ[ΑΤΑ]: this is the reading in S., but the space, though sufficient for two letters, is small for three, unless they were very much cramped, and it may be suspected that ΧΑΡΙCΜ[Α] (so too Mρ it vg) was the actual reading here. It may be added that the dotted letters are all very indistinct, but there seems no reason to doubt the readings given.

48. ΕΙ: very indistinct and consequently doubtful.

49. ΑΥΤΩ: so Κλ Ωρ Κυ^ι K against most (excl., *inter alia*, δ2, δ3^c) *H*, many *I*^α it vg Διδ Βασ.; S. ἐνί. After πῆ there seems to be a small space; hence there may have been a point.

52. ΔΕ (so S.) after ΑΛΛΩ om. also by Mρ *H*^{δ 1 78} *I*^{α1 1026ff} it vg Κλ Βασ.

ΠΡΟΦ[ΗΤΙΑ]: there is probably not room for ΤΕΙΑ.

53. ΔΕ (so S.) after ΑΛΛΩ om. also by the authorities mentioned in note on l. 52, except Βασ, and by arm.

54. [Τ]Ω[Ι] ΠΗ[ΜΑ]ΤΩΗ: S. πνευμάτων, and no variant is recorded. Here the ω seems almost certain, and though the remaining dotted letters are all extremely doubtful it is difficult

to see what else can be read, though the exact form of the abbreviation may be open to question.

55. ΔΕ (so S.) after ΕΤΕΡΩ om. also by Μρ *H*^δ 1-2* 3 78 δ 356 *I*^α 1026^{ff} it vg Κλ.

56. ΔΕ: so S.; om. Μρ *H*^δ 356 *I*^α 1026* it vg. arm.

58f. ΠΑΝΤΑ ΔΕ ΤΑ[ΥΤΑ]: so S.; many authorities (incl. 1026^{ff}) have ΤΑΥΤΑ ΔΕ ΠΑΝΤΑ.

62. S. ἰδίᾳ ἐκάστῳ. There is not room for both here. The very slight trace visible suits ω better than λ, and the space is strongly in favour of [ΕΚΛΑΤ]Ω, omitting ΙΔΙΑ (so *I*^α 1026^{ff} *c* 1 158 it vg sy^p Ωρ Αθ 2:2 Βαχ Επιφ), rather than [ΙΔΙ]Λ, omitting ΕΚΛΑΤΩ (so *I*^α 1066).

69. We should expect [Τ]ΟC ΠΟ[ΛΛΑ ΟΙΗΤΑ] but this is impossible, as is also ΤΟΥ Ε|[Ν]ΟC ΠΟ[ΛΛΑ (see S.), but [Π]ΟΛΛ[Λ] is perhaps possible. This however gives a very short line.

72. Considerations of space make it likely that ΕΝΙ was omitted before ΕΝΙ, as also in *I*^α 1028^f *d* Κλ. But perhaps the MS. had [ΕΝΙ ᾠ ΠΠ].

73. So, for ΗΜΕΙC ΠΑΝΤΕC (S.), *I*^α 2 367 vg. But the reading is excessively doubtful, and ΗΜΕ[ΙC] cannot be regarded as impossible.

87—89. The readings are not certain. S. has ταῖς δὲ φρεσὶν τέλειοι γίνεσθε, but quotes from *I*^α 1028^f it the reading ΠΛ ΤΑΙC . . . ΓΕΝΗCΘΕ. Here ΠΛ seems impossible, and ΤΑΙC is extremely probable; but in l. 89 Η seems certain. The space however seems insufficient for ΓΕ and rather too large to suppose that ΤΕΛΙΟΙ ΓΕ] came in l. 88; hence we may perhaps read ΓΙ, and the whole passage is a conflation of the S. text and the variant, with the alteration of ΓΕΠ. to ΓΠ.

89. ΕΝ ΠΟΜΩ: there is not room for ΕΝ ΤΩ ΠΟΜΩ, and a word must have been omitted, no doubt by an oversight. Of the two, considerations of space favour ΤΩ.

91. As letters (even the same letters) vary somewhat in breadth, we may, in view of the certain CΑΙC, read [ΕΤ]ΕΡ[ΑΙC ΓΛ]ΩC (so *I*^α 1028^f it vg), rather than suppose an erroneous [ΕΤ]ΕΡ[ΟΓΛ]ΩC CΑΙC, though ΟΓΛ is slightly better suited to the space.

95f. ΚΑΙ ΟΥΔΕΠΩ]: S. καὶ οὐδ' οὕτως, and since the fragment containing, in col. 1, the number ρμζ and, in col. 2, ll. 96—8, is detached from the rest, it is not possible to say for certain that that was not the reading here; but ΟΥΔ ΟΥ would certainly have made l. 95 project into the margin, and ΤΩC in l. 96 would indicate a lacuna difficult to fill in l. 97, since ΤΑ would be too short and ΚΟΙΝΤΑ (no other division is likely) too long. For ΟΥΔΕΠΩ S. quotes *I*^{α1} 1028^f (gg^f). The same authorities, with Θδτ, read ΕΙΣΑΚΟΥCΕΤΑΙ, and in l. 97 CΕΤΑ, as against ΤΩC in l. 96, would be more manageable than ΚΟΙΝΤΑ, but on the whole the readings in the text seem the most likely.

98. Very puzzling. S., who has λέγει κύριος. ὥστε αἱ γλώσσαι, quotes no variants to either reading; so that the text here given involves two unrecorded variants, one of them an obvious blunder, but it seems difficult to escape from it, as all the letters $\bar{\iota}\bar{c}$ ΔΙ are practically certain; $\bar{\kappa}\bar{c}$ does not seem possible. ΛΙΟ, though not recorded, is an easy variant; ο $\bar{\iota}\bar{c}$ might arise from the scribe's misunderstanding an abbreviated gloss giving a reference to ΗC(ΛΙΑC).

103. The traces read εἰ are very faint; of the λ at the end very little remains. Between it and ο there is a piece of vellum, but the traces which are visible are too indistinct for any reading. Several of the readings of individual letters in ll. 104 and 105 are doubtful, but the text seems established. πιστεῦουσιν is the reading of S.; *I*^{α1} 1028^f vg have ΠΙCΤΟΙC.

106. ΟΥΗ: the letters are not perfectly clear, but ο seems certain. This involves the reading given in the text (so S.) as against *I*^{α1} 1028^{f2} etc., which omit ΟΥΗ and *I*^{b2} δ 260, which have CΥΗΕΙCΕΛΗ.

109f. The *K* reading, against most of the *H* MSS. and *I*^{α1} 1026^{ff} etc., is ΓΛΩCΣΑΙC ΑΛΛΩCΗ.

110. Most of the dotted letters are very doubtful, and the reading cannot be absolutely vouched for. The Λ, though faint, is probable, but ε has disappeared from the surface of the papyrus.

111. ΚΑΙ: so (against S.) *I*^{α1} 200^a 56 359 b2 δ 368. *H*^{δ1} omits Η ΑΠΙCΤΟΙ.

115. It does not seem possible that room can be found in the lacuna for ΤΕΥΩΣΙΜΙC. Probably there was an accidental omission or a false reading (*e. g.* ΠΡΟΦΗΤΑΙ). Even ΤΙC ΛΠΙC in l. 116 is a good deal for the space, and possibly ΤΙC was omitted, with $H^{\delta 48} \Omega \rho 1: 1$.

118. The ε̇ is just above the π at the beginning of l. 119. Perhaps therefore the apparent λ is not really a letter, and we should read [ΤΗC] | ε̇[ΛΕΓΧΕΤΑ] | 1.

121. So S. The K̄ text inserts ΚΑΙ ΟΥΤΩC before ΤΑ.

122. The vellum is much blackened at the beginning of this and the following lines, and the dotted η and κ are very indistinct, as are φ̇ΑΠ̇Ε in l. 123.

124—126. Very difficult. Considerations of space seem to make it certain that the text of S. (which, apart from unimportant variants, is well established) cannot be found here, and we must suppose either a real variant not met with elsewhere or a mere blunder. The reading given, if established, may be the latter, but προπεσών for πεσών ἐπὶ πρόσωπον is quite possible, and a real variant seems more likely. It cannot indeed be regarded as certain but seems the likeliest. ΚΑΙ is very indistinct but quite possible, ο̇ probable. At the end of l. 124 ρΟ can be accepted with some confidence, and ε̇Π̇ are not difficult to read. ο̇[. . .]C suggests ο̇[ΥΤΩ]C, ω being a broad letter. In l. 125 neċ is likelier than πο̇η; and though η̇ρο̇[ω] might be read in l. 124 if we suppose the vellum to have been rubbed as well as discoloured, this is not very satisfactory; nor does it seem possible to read ΚΑΙ ε̇[π̇ η̇]ο̇ω; the ρ̇ is almost certain.

127—8. The readings at the end of 127 are very doubtful, and at the beginning of 128, though the vellum is whole, the traces are too much obliterated for any reading, but as ο̇Π̇Ω[C] seems certain, the above text, that of K̄, is established.

129. ο̇Υ̇: the stroke (for η) is not certain, but η was certainly not written at the beginning of l. 130.

132. K̄ adds ΥΜΩΗ after ΕΚΑΣΤΟC.

140. ρ̇ε̇]: this is likelier than ρ̇ι for reasons of space.

141. neċ[θω · ε̇ρε̇]: the dot is inserted because without it (or a blank space) the line would be rather short.

144—146. S.'s text is τὸ πλεῖστον τρεῖς καὶ ἀνὰ μέρος καὶ εἰς διερμηνεύετω. The only likely variants are ΠΛΕΙΟΙ (I^b1 365*) and ΕΙΣ ΔΕ (I^a3 106). As the lines vary somewhat in length and ι may be written for ει and the numbers be represented by figures (Γ' and Δ') it is impossible with any confidence to fill up the lacunae here.

147. [ΤΩ: or possibly this concluded l. 146.

[ΕΡ]Μ[ΗΝΕ]Υ[ΤΗΣ: as the Μ is very probable, ΔΙΕΡΜΗΝΕΥΤΗΣ (S.) would involve reading [ΔΙΕΡ] in l. 147, for which there seems hardly room. The reading in the text is that of H^b1 I^a1 1026^f, etc.

150. ΕΛΥΤΩ: so S.; ΛΥΤΩ I^a1 1028^f.

153—163. It has not been possible to identify this fragment. The only complete word is $\omega\mu\lambda$ (the point after it, which is all but certain, shows it is nom. or acc. sing., not, e. g., $\omega\mu\lambda|\tau\omicron\varsigma$), and the traces would suit excellently the passage 12, 12:

[ΤΟΣ ΠΟΛΛΑ] ΟΝΤΑ
[ΕΙ ΕΣΤΙΝ] $\omega\mu\lambda$
[ΟΥΤΩΣ Κ]ΛΙ Ο Χ \bar{C}

In l. 153 ω could be read, though less suitable than μ ; in l. 155 $\chi\bar{C}$ is almost as likely as $\kappa\bar{C}$; and before it $\kappa\lambda\iota$ is actually suggested. Unfortunately 12, 12 comes in fragm. 1 b, col. 2; and the certain second column here therefore makes that position impossible.

Besides this fragment a few yet smaller scraps remain, too small and too much defaced to yield anything of interest.

10. Galatians. (Coptic.)

The top of a small leaf, paged $\bar{\lambda}$, $\bar{\epsilon}$, preserves *Galatians* 1, 1, 6, 7, in one column of a small, rounded hand. The text appears to coincide with HORNER'S.

11. I Peter. (Coptic.)

NHΤ]N ΤΕΤ
 [NΘΕΕΤ ΑΛΛ]Α ΕΩΧΕ
 [Τ]ΕΤΝΕΙΡΕ ΜΠΕΤΝΑ-
 ΝΟΥϸ ΣΕΣΙΟΥΕ ΕΡΩΤΗ
 5 ΤΕΤΝΘΕΕΤ ΠΑΙ ΓΑΡ ΟΥ2-
 ΜΟΤΠΕ ΝΝΑ2ΡΝΠΠΟΥΤΕ
 ΝΤΑΥΤΕ2ΜΤΗΥΤΝ ΕΠΑΙ
 ΧΕΠΕΧΣ 2ΩΩϸ ΛϸΩΠ 2Ι-
 ΣΕ 2ΑΡΩΤΗ ΕϸΚΩ ΝΗ[ΤΗ]
 10 ΝΝΟΥϸΜΟ[Τ

I Peter II, 20, 21.

This passage is not preserved elsewhere, but the last phrase is quoted by Shenoute (1). Its only remarkable reading is γάρ in v. 20.

12. Revelation. (Greek.)

In Brit. Mus. Pap. 2241. A small scrap of light-coloured papyrus contains a portion of *Rev.* 2. 12—13 and 15. 8—16. 2, in two rough, inelegant, sloping hands, probably of the 7th century. That the hands of recto and verso are different seems certain. Since, though the lines were certainly long, it is hardly possible that the two sides of a single sheet can have contained respectively chapters 2 and 15 if the text was continuous, we must conclude that the MS. contained extracts only; perhaps a lectionary or other liturgical work. This is supported by the fact that the writing on the verso is the opposite way up from that on the recto, which suggests that the fragment is from a roll rather than a codex; the roll form was specially favoured for liturgical purposes. Too little remains for the fragments to possess much textual value. So far as can be judged from the scanty relics, the text appears to agree with *H* rather than *K* or *I* (for these and other symbols see 9, introd.), but as this conclusion is inferred from considerations of space, not got directly from the extant portions, it cannot be regarded with great confidence.

(1) AMÉLINEAU, *Œuvres de S.* I, 27.

Verso.]

2. 12 1 ΚΑΙ ΤΩ ΑΓΓΕΛΩ ΤΗΣ ΕΠ]
 ΠΕΡΓΑΜΩ ΕΚΚΛΗΣΙΑ[Σ]
 2 [ΓΡΑΨΟΝ ΤΑΔΕ ΛΕΓΕΙ Ο ΕΧΩΝ ΤΗΝ ΡΟΜΦΑΙΑΝ ΤΗΝ ΔΙ-
 13 ΣΤΟΜΟΝ Τ]ΗΝ ΟΞΕΙΑΝ ΟΙΔΑ
 3 [ΠΟΥ ΚΑΤΟΙΚΕΙΣ ΟΠΟΥ Ο ΘΡΟΝΟΣ ΤΟΥ ΣΑΤΑΝΑ ΚΑΙ ΚΡΑ-
 ΤΕΙΣ] ΤΟ ΟΝΟΜΑ ΜΟΥ
 4 [ΚΑΙ ΟΥΚ ΗΡΗΣΩ ΤΗΝ ΠΙΣΤΙΝ ΜΟΥ· ΚΑΙ (?) ΕΠΙ ΤΑΙΣ ΗΜΕ-
 ΡΑΙΣ ΑΝ]ΤΙΠΑΣ Ο ΜΑ[Ρ]

Recto.]

15. 8 5 ΚΑΙ ΕΚ ΤΗΣ]
 ΔΥΝΑΜΕΩΣ ΑΥΤΟΥ
 6 [ΚΑΙ ΟΥΔΕΙΣ ΕΔΥΝΑΤΟ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΟΝ ΠΛΑΟΝ ΑΧΡΙ
 16. 1 ΤΕΛΕΣΘΩΣΙΝ ΔΙ ΕΠΤΑ ΠΛΗΓΑΙ ΤΩΝ Ε]ΠΤΑ
 ΑΓΓΕΛΩΝ ΚΑΙ ΗΚ[ΟΥΣΑ]
 7 [ΜΕΓΑΛΗΣ ΦΩΝΗΣ ΕΚ ΤΟΥ ΠΛΑΟΥ ΛΕΓΟΥΣΗΣ ΤΟΙΣ ΕΠΤΑ
 ΑΓΓΕΛΟΙΣ ΥΠΑΓΕΤΕ ΚΑΙ ΕΚΧΕΣΤΕ ΤΑΣ ΕΠΤΑ]
 ΦΙΑΛΑΣ ΤΟΥ ΘΥΜΟΥ ΤΟΥ ΘΥ^[-]
 2 8 [ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΙ ΑΠΗΛΘΕΝ Ο ΠΡΩΤΟΣ ΚΑΙ ΕΞΕΧΕΕΝ ΤΗΝ
 ΦΙΑΛΗΝ ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΓΗΝ] ΚΑΙ ΕΓΕΝΕΤΟ
 ΕΛΚΟΣ
 9 [ΚΑΚΟΝ ΚΑΙ ΠΟΝΗΡΟΝ ΕΠΙ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΤΟΥΣ ΕΧΟΝ-
 ΤΑΣ ΤΟ ΧΑΡΑΓΜΑ ΤΟΥ ΘΗΡΙΟΥ ΚΑΙ ΤΟΥΣ
 ΠΡΟΣΚΥΝΟ]ΥΝΤΑΣ ΤΗΝ

3. A comparison with l. 2 shows that there was not room for *τα εργα σου και* before *που κατοικεις*. The above reading is that of *HI^{b2}*, etc.

4. 'There was not room for both *και* before *ει* and *ει* *αις* after *ημεραις*. The reading here given is that of *H* (except *22*), with which recension *12* agrees in l. 3.

7. The *K* text, against *H* and *I^{ab1}*, etc., omits *εκ του πλαου*. Here, the text given (from *S.*) for the lacunae in ll. 6, 7, 8, and 9 gives the following numbers of letters: l. 6, 65; l. 7, 69; l. 8, 59; l. 9, 75. In l. 8 there is room for 1 or 2 more letters, and in l. 9, for about 8—9 more letters than in ll. 6

and 7; hence the numbers allowed for the corresponding lacunae must be reduced to 57 or 58 and to 66 or 67 respectively. The average may probably be fixed therefore (if we disregard l. 8) at about 65—66. To omit εκ του ηλουγ would reduce the number to 60. Any variants known for the passage in l. 6 would tend to increase rather than diminish the number of letters lost, and in l. 8 αγγελος may have occurred after πρωτος (so *I*^{α1} *501* and other MSS.). On the whole, then, the *H I* rather than the *K* text seems more likely here, but there is really very little to choose in point of probability.

9. τὴν εἰκόνα, as against τῆ εἰκόνη (*S.*) is the reading of many representatives of *I*^a.

Theological.

13. Liturgy (?). (Greek.)

Two fragments of patterned ware. In a minuscule hand of Greek type. The probable ἐλέησον of ll. 3 and 4 makes it likely that this is liturgical.

]Ν ΜΟΝΟΓΕΝΗΣ ΥΙΟ[C
 Α]ΓΙΑΣ ΘΕΟΤΟΚΟΥ ΚΑΙ ΠΑΡ[ΘΕΝΟΥ
 ?ΕΛΕΗΣ]ΟΝ ΗΜΩΝ[
]Ε[.]ΕΛΕΥΣΙΟΝ ΤΩ[Η
 5] ΥΙΟΥ Κ[

1. Before υιο[C, ο can perhaps be read.
3. Cf. l. 4.
4. ελευσιον: apparently = ἐλέησον.

14. Creed. (Coptic.)

+ + [+]
 ΤΕΝΠΙΣΤΕΥΕ Ε[ΠΝΟΥΤΕ ΠΠΑΝΤ]ΩΚ-
 ΡΑΤΩΡ ΠΗΝΤΑΒΤΑ[ΜΙΟ Ν]ΗΗΤΕΝΑΛΛΥ ΕΡ-
 ΟΟΥ ΜΝΗΝΤΕΝΑΛΛΥ [ΕΡΟΥ ΔΗ Α]ΥΩ ΟΥΧΟΕΙΣ ΠΟΥΩΤ ΙC ΠΕ-
 ΧC ΠΩΗΡΕ ΠΟΥ[ΩΤ]Η ΠΤΑΠΩΤ
 5 ΕΠΟC ΔΑΘ[Η ΠΗΛΙΩ]Π ΠΟΥΟ-
 ΕΙΠ Π.[
 ΕΠ[

Fragments of a Creed (1).

"We believe in [God, the Al]mighty, He that created the things we see and those we see [not.] And in one Lord, Jesus, the Christ, the only Son [?] he(?) whom the Father begat before [all ages.] Light of [light . . .]"

15. Liturgical fragment. (Coptic.)

A small double leaf (each 9×8 cm), with a text in one column and 12 lines of thick, square uncials, of about the 7th century, comes perhaps from a hymn or other liturgical book. It is interesting as an instance of pure Fayyûmic dialect, which, but for the trading relations between the two districts, which our texts show, one would not expect to find in use so far south. The text, but partly legible, is composed of biblical or semi-biblical phrases. At the end of each section was a title(?), in the form of subscription, now quite illegible. The verso (? of fol. 1 (?)) has, as col. 1:

Ⲛ | ⲃⲠⲕ ⲛⲓ ⲙⲡⲉⲕⲉⲗ | -ⲗⲏⲧ ⲙⲫⲓⲧ̅ [. . .] ⲱ | ⲡⲉⲧⲁⲕ [. . . .]
 | ⲙⲙⲁⲥ ⲭ̅ [. . . .] | ⲃⲗⲗ ⲡⲕ . [. .] ⲡ | -ⲉⲗ ⲑⲏⲧⲃ̅ [ⲭ̅] ⲉⲠⲮ-
 | ⲱⲗⲏⲁⲑⲧⲏⲥ ⲠⲮ̅ | -ⲡⲏⲗⲏⲡⲉ ⲡⲠⲠ̅ | ⲡⲧⲁⲥⲡⲉ ⲉⲧⲏⲉ |
 -ⲧⲱⲱ̅ [ⲃⲉ] ⲡⲏⲕ ⲙ̅ | -ⲡ [ⲉⲕⲗⲏⲧ] Ⲯⲙⲁ ⲑ̅ [ⲉ] ⲡⲠⲠ̅ [Ⲯⲥ] ⲗⲮⲏ |

The recto of this leaf begins:

| Ⲅⲗⲗ ⲉⲗⲗⲕ ⲉⲛ | ⲧ [. . ⲡ] ⲧⲗⲕ ⲑⲱⲕ |

16. Liturgical fragment. (Coptic.)

Likewise intended for liturgical use — a "choir slip" perhaps — was a leaf of papyrus, whereof a fragment, 7×7 cm, shows upon one side the broken beginnings of a text composed

(1) A creed in Coptic, similar to this, is found in the MS. whence parts of my text in the *Papyruscodex saec. 11—VII* is taken (v. Einleitung XIV). It is in Paris 129¹⁴, f. 63 and runs: ". . . one Lord, Jesus the Christ, the son of God, the only-begotten, whom the Father begat before all ages. Light &c." The formula approximates to the so called Nicæno-Constantinopolitan Creed. Cf. the current Jacobite version with similar features, Cairo *Euchologion* 1902, p. 290.

of sentences apparently not biblical, though in biblical phraseology. The script is but semi-literary: perhaps of the 7th century.

Verso is blank.

Ⲫ ⲛⲉⲗⲓⲟⲟⲩⲉ ⲥⲓⲱ[ⲛ | ⲛⲭⲟⲓⲥ ⲉⲕ[ⲉ]ⲱ[| ⲥⲟⲩ ⲛⲁⲕ : /s̄ n[|
ⲙⲕⲁⲗ ⲛⲗⲏⲧ [| ⲉⲥⲟⲟⲩ ⲗⲉⲛ[| ⲥⲓⲁ ⲛⲉⲧⲭⲓ [|] ⲣⲏⲫ ⲛⲉⲓⲁⲏ[ⲙ

17. Homiletic Work. (Coptic.)

A tattered leaf of fine, thin parchment, 12 × 10.5 (?) cm. when complete, written in 1 column of 18 lines, in a beautiful, somewhat sloping hand, with features recalling the "2nd scribe" of the *Pistis* (1), Brit. Mus. 509, the Achmimic *Jude* (2) and especially certain Greek hands of the 3rd—4th cent. (3). V. Pl. I. The text is presumably homiletic, its subject being the first Passover and the Exodus (4). The occurrence of the words *μυστήριον* and *σφραγίζειν* perhaps points to a pre-Nicene writer; the form *ⲏⲣⲣⲟ* to an early stage of the language. The leaf is paged (on *verso*) 4Δ.

ⲙⲱⲩⲏⲥ· ⲉⲓⲥ ⲗⲏⲧⲉ ⲓⲁⲣ ⲛⲉ
ⲭⲁⲫ ⲉⲕⲉⲭⲓ ⲛⲟⲩⲉⲥⲟⲟⲩ ⲉⲥⲟⲩⲟⲭ
ⲉⲙ'ⲙⲏ̄ ⲧⲭⲱⲓⲛ (5) ⲛⲗⲏⲧⲫ̄ ⲛ̄ⲓⲱⲁ
ⲁⲧⲫ̄ ⲙ̄ⲛⲛⲟⲩ ⲛ̄ⲣⲟⲩⲉ ⲙ̄ⲏ̄ⲱⲏ
ⲣⲉ ⲙⲛ̄ⲏⲁ' ⲛ̄ⲓⲉⲧ̄ⲛⲟⲩⲟⲙⲫ̄ ⲛ̄
ⲧⲉⲩⲱⲏ ⲗ̄ⲛⲟⲩⲉⲡⲏⲏ· ⲛ̄ⲛⲉⲧ̄ⲛ
ⲟⲩⲱⲱⲫ̄ ⲛⲟⲩⲕⲁⲥ ⲉⲱⲟⲗ· ⲛⲗⲏⲧⲫ̄·
ⲉⲕⲉⲗⲥ, ⲛⲉⲭⲁⲕ ⲛ̄ⲧⲉⲉ[. .] ⲛⲟⲩ
ⲟⲩⲱⲏ ⲛⲟⲩⲱⲧ· ⲉⲧⲉⲧ̄ⲛⲉⲟⲩⲟⲙⲫ̄
ⲕⲁⲧⲁ ⲛⲉⲧ̄ⲛⲛⲁⲧⲣⲓⲁ ⲙ̄ⲏ̄ⲛⲉⲧ̄ⲛ
ⲁⲏⲙⲟⲥ ⲉⲣⲉⲛⲉⲧ̄ⲛ-ⲧⲉ [
ⲉⲣⲉⲛⲉⲧ̄ⲛ[ⲧⲟⲟ]ⲩⲉ ⲛ̄ⲣⲁⲧ[ⲧⲏⲩ]
ⲧ̄ⲛ· ⲉⲣⲉ[ⲛⲉⲧ] ⲛ̄ⲉⲣⲟⲟⲱⲟⲱ ⲗ̄ⲛ[ⲛⲉ]
ⲧ̄ⲛⲉⲓⲭ· ⲛⲁⲓ[ⲓ]ⲁⲣⲛⲉ ⲛ̄ⲛⲁⲥⲭⲁ

(1) V. CRUM, *Coptic MSS.* p. 3 n. and HYVERNAT, *Album* II.

(2) CRUM, *op. cit.*, pl. I.

(3) P. Oxyg. 847, P. RyI. (Gk.) 53.

(4) Cf. Ex. XII.

(5) ⲧ presumably the result of following ⲭ.

ἄρχοις ἄ[ρ]χ[ε]υε ἄψα
 [ε]περ ἄψηρε ἄπινἄ· ἐτέτ[πε]
 χι δε ἄπεσποχ ἄπεσοοῦ ἄ[τε]
 τπωσκ [ἄ]μοχ ενοῦσε[ρο](1)

4Δ
 ενοῦσε (2) ἄπινετ'οῦἄ ἄρρο ἄπινετπινε
 εῦμαεἰν ἄπαγγελος· εἰς 2η
 ητε †παπατασσε ἄκηνε
 ἄρ λτ'ψηρε ἄπογοῦση ἄ
 οῦωτ· χἄπρωμε ψαπῶ
 ποοῦε· τότε μωῦσῆς ἀψω
 ωτ' ἄπεσοοῦ ἄτεῦση ἀχχωκ'
 εβολ ἄπμῦστηριον ἄπψη
 [ρ]ε ἄπινἄ· ἀσφραγῖζε ἄρρο
 ἄπινεἰ εῦαρε, ἄπλλος· ἀψ
 [εῦμ]αεἰν ἄπαγγελος· ἄτεροῦ
 [ψω]ωτ' δε ἄ[. . .]πεσοοῦ(3) ἀγοῦ
 [ω]μ ἄππασχα· ἀψ[χω]κ εβολ ἄ
 πμῦστηριον· [ἀ]ψσφραγῖζε ἄ
 πινἄ· ἀσεψ[ρ]απε, ἄπει πλλος·
 τότε δε ἀσει ἄπει παγγελο[ς]
 [επα]τασσε ἄκηνε πετεἄπ
 [. . .]ἄπμῦστηριον[·] πετεἄ

] Moses. "For lo", said He, "thou shalt take a sheep that is whole and wherein is no blemish and thou shalt slay it at eventime with the children of Israel; and ye shall eat it at night in haste. Ye shall not break a bone of it. Thou shalt do it", said He, "[. . .] in a single night, ye eating it according to (πατρά) your father's-houses (πατρία) and your families (ἑθνοί); your loins [being girt], your shoes on your feet, your staves in your hands. For this is the Passover (πάσχα) of the Lord, an everlasting remembrance for the children of Israel. But (δέ) ye

(1) Not space in gap for σπτε.

(2) Or εμῦσε. The script is small and faded. Is ενοῦσε, or μοῦσε, a variant of τοῦσε? Cf. Ex. XII, 7.

(3) Undoubtedly a gap after μ.

shall take the blood of the sheep and shall smear it upon the door-posts (verso, p. 94) and the lintels of the doors of your houses, for a sign unto the angel (ἄγγ.). Lo, I will smite (πατάσσειν) Egypt and it shall be childless, in a single night, from the men to the cattle". Then (τότε) Moses slew the sheep at night and fulfilled the mystery (μυστήριον) with the children of Israel. He sealed (σφραγίζειν) the doors of the houses for a protection unto the people (λαός) and for a sign unto the angel (ἄγγ.). And (δέ) after they had slain the sheep they ate the Passover (πάσχα) and fulfilled the mystery (μυστ.) and Israel was sealed (σφ.) and the people (λαός) rejoiced (εὐφραίνειν). And then (τότε δέ) came the angel (ἄγγ.) to (?) smite (πατ.) Egypt. Whoso had not [received (?)] the mystery (μυστ.), whoso had not [

18. Apophthegm. (Coptic.)

Written on a wall.

FROM CAMPBELL THOMPSON'S COPY.

ΛΒΧΟΟC
 ΝΕΙ ΟΥΖΛΛΟ
 ΧΕΙΩΑΝΝΑΥ
 ΕΥΩΩΦΤ Ν
 5 ΠΛCΟΝ ΤΑ
 ΧΕΟΥ ΠΕΙ
 ΧΑΒ ΧΗ
 ΜΜΑΝ

3. Copy ΧΡΙ.

7. Copy ΛΗ.

6. Copy ΟΧΠΘΙ.

8. Copy Μ []ΜΑΝ.

An Apophthegm (1) (the readings whereof are very uncertain) beginning, "An elder said, When I see a fault (?) in my brother, what shall I say?"

(1) Apophthegmata adorn the walls of a tomb at Faras, Nubia, and will be published by Mr. GRIFFITH.

Medical, Magical.

19. Almanac. (Coptic.)

A fragment of papyrus, 6.5 × 8.5 cm, has, on one side only (1), parts of 10 lines in a sloping, non-literary hand of the 6th or 7th century. The text is of a kind very rarely preserved in Coptic: it is the remains of an almanac of lucky and unlucky days connected with the moon, somewhat similar to that described by KRALL (2). Cf. also Brit. Mus. 523. The extent of the parts lost, on all 4 sides, is unknown.

4] ΝΛΩΠΕ ΕΥΟΥΤΒ ΕΝΕΧΕ[
]Ε(3) ΠΡΕΧΜΩΕ ΝΚΑΤΑΦΡΟΝΙΤ[ΗC
]ΩΥ' (4) ΧΝΛΜΟΥ' ΝΕΤΝΛΩΩ[(5)
] ΧΝΛΩΠ } ΙΔ. } ———[
 5] ΠΟΟZ ΩΛΡΕΠΟΟZ ΩΛ' ΧΙΝΜΜΛ[(6)
]CΩΜΛ' ΜΜΛΤΕ ΝΓΟΥΝΟΥ' Μ[ΜΟΚ
 Λ]ΝΛΓΚΛΙΟΝ' ΠΛΝΟΥΥ ΕΟΥΩΤZ[(7)
 4] ΝΛΩΠ (8) ΠΕΤΝΛΩΩΝΕ' ΧΝΛΖΙCΕ[
 Ν]ZΟΟΥΤ' ΧΝΛΩΩΠΕ ΕΥΤCΑΒΗ[Υ
 10 Z]ΩΩC' ΝΘΕ' ΜΠZΟΥ[ΥΤ

A small fragment

]ΠΝ. Λ. ΝΝ[(9)
 Ρ]ΟΜΠΕ ΠΠΟΟ[Z

. . . he] shall excel his (*plur.*) (10) become (?) quarrelsome and haughty (*καταφρονητής*) he too(?) (11) shall die Those

(1) Thé MS. may therefore have been in roll form.

(2) The Rainer *Mitt.* V, 30.

(3) ? ΩΩΠ]Ε.

(4) ZΩΩΥ. A trace of 1st Ω is visible.

(5) ? ΩΩ[ΠΕ.

(6) ? ΜΛ[ΝΩΛ.

(7) Apparently not ΟΥΩΤΒ.

(8) No stop here, by error probably.

(9) Or]ΙCΝΓΛ. ΝΚ[.

(10) Possibly "his fellows", ΝCΦΕΡΗΥ.

(11) Or "but he", "he however".

that are (?) (1) it shall be hidden (2) — (Day) 14 —
 [s| of ?] the moon. The moon riseth from the east (?) (3)
 body (σωμα) alone and thou shalt (?) (4) rejoice
 needful (ἀναγκαῖον) (5). It is good (on this day) to pour forth (?) (6)
 it] shall be hidden. Whoso shall become sick shall
 suffer (7) male (child?), he shall become wise (8)
 [10| she] also, even as the male

The small fragment mentions the "year of the moon".

20. Recipes. (Coptic.)

+ ΕΤΒΕΟΥΑ ΕΡΕΖΗΤ[
 Ν]ΕΦΟΥΕΡΗΤΕ ΝΨΩ[
 ΝΤΗΗ]ΒΕ ΝΤΕΚΟΙΧ ΟΥΛΣΟΥ[
 Ν]ΓΧΟΟΣ ΧΕΪΛΩ ΪΛΩ[
 5]ΠΩΝΕ ΕΤΨΝΖΗΤΨ [
 Ο]ΥΛΣΦΑΛΛΤΟΝ ΜΠ[
]ΛΟΪ ΤΑΛΥ ΕΡΑΪ 2[
]ΕΤΒΕΠΕΧΑΛΚΙΟΝ [
]ΜΠΟΥΠΟΟΠΕ[

Medical recipes, very obscure owing to incompleteness.
 In l. 4 magical names are invoked.

"Concerning one whose (?) belly [] his feet and
 he (9) . . . [] fingers of thy hand; lay them []
 and say: Iaô, Iaô [|s|] the sickness (10) wherein he is [

-
- (1) *Plur.* certain. Possibly "those that become sick", as in 8.
 (2) Refers presumably to the moon, as in 8.
 (3) *Lit.* "places of rising", but the reading is doubtful.
 (4) Tense uncertain, since it depends upon that of preceding (lost) verb
 (5) Or "valuable".
 (6) Or "melt", as of metals.
 (7) Or "have trouble, difficulty"; or if a participle followed, "strive".
 (8) *Lit.* "instructed, educated".
 (9) "Drink" possible, but improbable.
 (10) ΩΩΝΕ just possible.

] bitumen (1) and [] (2); place them on [.
.] Concerning (3) the cauldron [] they have not
changed (or been moved) . . .”

21. Recipes. (Coptic.)

From CAMPBELL THOMPSON'S copy.

]ΚΩΠ
]ΓΕ
]ΚΑΡΙΟΣ
]ΝΝΕ ΜΠΑΩ
5 Π]ΕΖΜΟΜ ΕΤΩΛΒΕ ΠΘΕΡΙΚΟΝ
]ΛΙΘΕ ΖΗΡΠΙ ΖΙΝΕΖ ΜΕ †Ι ΕΧΩΒ
]ΟΥΒΑΛ ΕΒ† ΜΟΛΛΥ Λ. ΠΕ ΠΒΑΛ ΠΑΒ
[Ω]Κ ΖΙΜΟΟΥ ΝΕΜΧΩΛ ΖΙΕΒΙΩ †ΕΙ ΕΟ[
]ΟΥΜΟΠΕ ΟΥΣΙΩΕ ΠΒΑΜΠΕ ΖΙΕΒΙΩ Π[

Medical recipes, written upon a plastered wall. (4)

L. 5 “. . . the] fever which (5) the medicaments (?θηριακόν)
. . . . and wine and olive oil (6). Apply (7) them to it
An eye that waters: . . . of raven's eye (8) and water of onions
and honey. Apply (them) to [it a goat's gall and honey . . .”

(1) ἄσφαλτος occurs in HALL'S recipes (*Copt. and Gk. Texts* p. 65).

(2) Not Τ]ΛΛΟΙ. The letter before λ is an upright one.

(3) Presumably another recipe, though the first words hardly support this.

(4) Solomon is said to have written many such recipes upon the Temple walls (BUDGE, *Copt. Apocr.* 69). Monk's cell walls used for writing: Thos. of Marga, *Bk. of Governors* (BUDGE) II, 178, 458, and the Saqqara text cited below.

(5) Reading ΕΤΩΛΡΕ-, for ΕΤΩΛΒΕ “swollen”, is unlikely as applied to a fever.

(6) ΠΕΖ ΜΜΕ lit. „genuine oil” Cf. *AZ.* XL, 132 n., Ryl. p. 58 n. Boh., *CSCO.* 43, 235.

(7) This form of † recurs *Saqqara* no. 103, likewise a medical recipe.

(8) Equated with ζυμὸς ἐλληνική, ZOEGLA 629. In a Balaiza frag. it occurs in a list of vegetables.

Mathematical.

22. Multiplication Tables.

Three fragments. Tables for 6 and 7. The arrangement is like that in our arithmetics, not like that in the following ostrakon, where each ratio is given twice, in opposite ways. For such tables cf. B. M. 528, where, however, the table is not continuous but in the form " $7 \times 1 = 7$, $7 \times 10 = 70$, $7 \times 100 = 700$ ", etc.

P	F	A	F	z	A	z	z	Θ	ΞΓ	
	F	B	IB	z	B	IA	z	I	O	
	F	Γ	IH	z	Γ	KA				
	F	A	KA	z	A	KII				
	F	E	A	z	E	AC				
6	F	F	AF	z	F	MB				
	F	z	MB	z	z	MO				
	F	H	MH	z	H	IF				
	F	Θ	NA							

On the left edge

10 F I z

" $6 \times 1 = 6$, $6 \times 2 = 12$, $6 \times 3 = 18$ ", etc. " $7 \times 1 = 7$, $7 \times 2 = 14$ ", etc., up to 10 in each case.

23. Multiplication Table.

Table for 7, given in double form, $7 \times x$, $x \times 7$. The ostrakon is apparently a palimpsest, a previous text having been washed off.

P	Z	A	z	z	F	[
	A	z	z	F	z	[
	Z	B	IA	z	z	[
	B	z	IA	.	[
5	z	Γ	KA	z	[
	Γ	z	KA	[

“ $7 \times 1 = 7$, $1 \times 7 = 7$, $7 \times 2 = 14$, $2 \times 7 = 14$ ”, etc.; the table is preserved only as far as “ $7 \times 7 [= 49]$.”

1. After the second z is visible a \bar{r} , part of the earlier text.

4. The character before the break is probably no part of the present text.

24—28. Tables of Fractions.

The five following ostraca contain tables of fractions similar to those which occur in the Akhmîm mathematical papyrus (*Mém. Miss. Arch. Française*, IX, 1892), ff. 1—2b, and in B. M. 528. Tables of this kind are discussed, and translations given of two other examples, in SETHE, *Von Zahlen und Zahlworten bei den alten Ägyptern* (*Schr. d. Wiss. Ges. in Straßburg*, 25. Heft), 1916, pp. 69—72, to which reference may be made; and a papyrus brought from Egypt in the winter of 1921 and now in the University of Michigan contains an elaborate collection of such tables, the utility, indeed necessity, of which, given the Graeco-Egyptian system of fractions, is obvious. The present ostraca were probably used by the monastic accountants as ready reckoners.

The occurrence, certainly in 26 and possibly in the others, of a mysterious heading which occurs in the tables of the Akhmîm papyrus suggests that the present ostraca were copied from a similar or perhaps the same compilation as that papyrus.

We are indebted to a late colleague at the War Office, Mrs. DAVEY, for some help in connexion with these documents.

24.

Table for $\frac{1}{7}$.

†	TO	z	Δ	z	[	KH	?
	των		Δ		z		
	των		Β		Δ'	KH	
	των		Γ		⌊	Δ'	MB
5	των		Δ		⌊	Δ'	
	των		Ε		⌊	KΔ'	
	των		Ϝ		⌊	⌊	MB

	ΤΩΝ	z	λ
	ΤΩΝ	H	λ z/
10	ΤΩΝ	Θ	λ Δ' $\overline{\text{KH}}$
	.	.	.

“ $\frac{1}{7} : \frac{1}{4}$ of $\frac{1}{7} = [\frac{1}{28} ? \dots]$ ($\frac{1}{7}$ of) $1 = \frac{1}{7}$, of $2 = \frac{1}{4} \frac{1}{28}$, of $3 = \frac{1}{3} \frac{1}{14} \frac{1}{42}$, of $4 = \frac{1}{2} \frac{1}{14}$, of $5 = \frac{2}{3} \frac{1}{21}$, of $6 = \frac{1}{2} \frac{1}{3} \frac{1}{42}$, of $7 = 1$, of $8 = 1\frac{1}{7}$, of $9 = 1\frac{1}{4} \frac{1}{28} \dots$ ”

1. The reading and supplement are suggested by 26 and CRUM, *Copt. Ostr.* 480, where at the head of the tables fractions of the fraction concerned are given, but the trace before the break does not greatly favour z/. λP[ΘMΩ, as in the Akhmim papyrus, seems impossible.

4. $\overline{\text{O}}$: for this symbol for $\frac{1}{3}$ see P. Lond. v 1718, 60 and index to that volume.

6. O : this symbol (varied by O , as in 25) for $\frac{2}{3}$ is not uncommon. For other forms see P. Lond. V, Index 7(a).

25.

Another table for $\frac{1}{7}$, but, unlike the last, ending with the number 7.

	†. ΤΟ. z/ :	Δ' [z/ κΗ?
	ΤΩΝ	λ. z/
	ΤΩΝ	B. Δ' . $\overline{\text{KH}}$
	ΤΩΝ	Γ. $\overline{\text{O}}$ ΙΔ. $\overline{\text{MB}}$
5	ΤΩΝ	Δ. \perp ΙΔ/
	ΤΩΝ	Ε. O ΚΑ'
	ΤΩΝ	Ζ. \perp $\overline{\text{O}}$ $\overline{\text{MB}}$
	ΤΩΝ	z λ

1. For Δ' [z/ κΗ see note on 24, 1. Here λP[ΘMΩ could also be read.

26.

Three fragments. Table for $\frac{1}{11}$.

$$\begin{array}{c} + \text{ TO } \overline{\text{IA}}: \text{ EN } \varepsilon \text{ } \overline{\text{ΦME}} \text{ } | \overline{\text{O}}' \text{ IA } \lambda \overline{\text{O}}' \\ \hline \begin{array}{ll} \text{TON } \lambda. \text{ IA}' & \text{TON } \text{H } \text{O } \overline{\text{KB}} \text{ } \varepsilon \text{F}' \\ \text{TON } \text{B } \text{F}' \text{ } \varepsilon \text{F}' & \text{TON } \text{Θ } | \text{ } \lambda' \overline{\text{KB}} \text{ } \text{MA}' \\ \text{TON } \text{Γ } \lambda' \text{ } \text{MA}' & \cdot \cdot \cdot \\ \text{TON } \lambda \text{ } [\overline{\text{O}}' \lambda \text{Γ}'] & \cdot \cdot \cdot \\ \text{TON } \text{E } | \overline{\text{O}}' \text{ } [\lambda \lambda' \text{Γ}'] & \cdot \cdot \cdot \\ \text{TON } \text{F } | \text{ } [\text{KB}'] & \cdot \cdot \cdot \\ \text{TON } \text{Z } | \text{ } [\lambda \lambda' \text{KB}'] & \cdot \cdot \cdot \end{array} \end{array}$$

" $\frac{1}{11}$: to the number of (?) 545. $\frac{1}{3}$ of $\frac{1}{11} = \frac{1}{33}$; ($\frac{1}{11}$) of 1 = $\frac{1}{11}$, of 2 = $\frac{1}{6} \frac{1}{66}$, of 3 = $\frac{1}{4} \frac{1}{44}$, of 4 = $[\frac{1}{8} \frac{1}{33}]$, of 5 = $\frac{1}{3} [\frac{1}{11} \frac{1}{33}]$, of 6 = $\frac{1}{2} [\frac{1}{22}]$, of 7 = $\frac{1}{2} [\frac{1}{11} \frac{1}{22}]$, of 8 = $\frac{2}{3} \frac{1}{22} \frac{1}{66}$, of 9 = $\frac{1}{2} \frac{1}{4} \frac{1}{22} \frac{1}{44}$ ".

1. That ε is a symbol for $\alpha\rho\theta\mu\omega$ seems clear from f. 1 b, col. 9, l. 1 of the Akhmîm papyrus, $\alpha' \alpha\rho\theta\mu\omega \varphi\mu\epsilon$ (BAILLET prints $\varphi\mu\epsilon$, but renders by 545) $\gamma' \alpha' \lambda\gamma'$. BAILLET is unable to explain the sense of $\alpha\rho\theta\mu\omega$ with a following number, which heads every table, but he points out that the number is always the product of the fraction in question and 6000 (in the case of $\frac{1}{11}$ the result, 545, is approximate, neglecting the fraction $\frac{5}{11}$). Cf. too CRUM's note on B. M. 528 (p. 257³).

5—8. The supplements are guaranteed by the Akhmîm papyrus.

27.

Tables (as the arithmetic indicates) for $\frac{1}{25}$ on the convex and $\frac{1}{49}$ and $\frac{1}{7}$ on the concave.

$$\begin{array}{ll} \text{Convex:} & \text{P } \text{TON } \text{IA } | \overline{\text{O}}' \text{ IA} / \overline{\text{MB}} [\overline{\text{PN}} \overline{\text{C1}}?] \\ \text{Concave:} & \begin{array}{l} [\text{TON}] \text{N } \text{Z } / \quad | \quad \text{TON } \text{Z } \lambda \\ \quad \quad \quad \quad \quad | \quad \quad \text{TON } \text{H } \lambda \text{ Z} \\ \cdot \cdot \cdot \cdot \quad \quad \quad | \quad \quad \text{TON } \text{Θ } [\lambda \lambda' \overline{\text{KH}}] \\ \cdot \cdot \cdot \cdot \quad \cdot \cdot \cdot \cdot \end{array} \end{array}$$

Convex: " $(\frac{1}{25})$ of 11 = $\frac{1}{3} \frac{1}{14} \frac{1}{42} [\frac{1}{150} \frac{1}{210}]$." Concave: " $(\frac{1}{49})$ of 7 = $\frac{1}{7} \dots (\frac{1}{7})$ of 7 = 1, of 8 = $1\frac{1}{7}$, of 9 = $1\frac{1}{4} \frac{1}{28} \dots$ "

28.

It is not certain that this is really, like the preceding texts, a table of fractions (the integral numbers divided in ll. 4 and 5 are higher than elsewhere, and l. 6 does not very well suit the hypothesis); but on the whole it seems likely.

τ]ωΝ [

] τωΝ [

] τωΝ [

] ε τωΝ φ[

 5] ε τωΝ χ[

] CM [

Stelae and Graffiti.

The inscriptions here selected, as the more legible and interesting, from Mr. CAMPBELL THOMPSON'S note-books (1), were copied by him in the church, the houses and the caves of Wadi Sarga. The stelae present the usual problem: are they true grave-stones, or merely commemorative tablets (2)? Their texts would sometimes be appropriate to either purpose, *e. g.* where date of death is recorded. Mr. CAMPBELL THOMPSON however found them in various chambers on the hillside, quite apart from the cemetery; hence they cannot be regarded as grave stones.

The present arrangement places the stelae first, the frescoed graffiti afterwards. The two initial invocatory phrases,

(1) Such texts are notoriously difficult to copy and my interpretation of the copies is often far from satisfactory.

(2) Cf. QUIBELL, *Saqqara* (1912), p. 8. W. DE BOCK, *Matériaux*, p. 78, found stelae built into a church wall. In general no note appears to have been kept by excavators as to the positions in which such stelae were found; and subsequent cataloguers have had therefore to leave this point untouched.

found in both groups, where the beginnings of the texts are preserved, are: "Father, Son and Holy Ghost . ." and "Good God, . . .". Upon the stelae from the monastery of Saqqara the first of these formula is very common, while the latter is rarely found (1); it is never employed at Wadi Sarga. After the stelae have been classed those of the graffiti which similarly invoke saints and commemorate names — the living, it would seem, where no date of death is given. The length of the text depends upon the number of the names invoked: first the Trinity, angels, biblical patriarchs, prophets and saints, the apostles and martyrs; then the three "great men", Apollo, Anoup and Phib(2), who had become throughout Middle Egypt the principal figures of monastic tradition(3); and finally the series of local worthies treated of in our Introduction. The presence and absence of these groups, their combination and sequence vary, as do those of the elements in each group, according to the predilections of dedicators and the accuracy of sculptors. Among the saints and martyrs invoked it is rarely possible to identify any but the most conspicuous. Presumably the rest are local heroes, unknown to the Calendar, in its extant forms at least.

Following these venerated names, on both stelae and graffiti, are those of the departed, on whose behalf the holy men have been petitioned. Often the date of death is given (though usually the month only), so that the name which is that of the deceased is not in doubt(4). But often other names, without dates(5), follow this and we are left to speculate who

(1) *E. g.* nos. 102, 206, 283, 339 c.

(2) May we call them Horus, Anubis and Thoth? They are invoked by visitors to the Oases: Bock, *Matériaux*, p. 38.

(3) Pachom and Shenoute, with their respective successors, appear never to have attained (or? retained) a popularity comparable with this. The former is invoked, Hall p. 132, the latter, Alexandria Mus. no. 203. Or it may be that excavation has yet to bring to light the epitaphs from sites where these great abbots were in special veneration.

(4) In 25² there are 2 deceased, both with their dates. In *Saqqara* there are often several, *e. g.* nos. 27, 30, 222, 247.

(5) Occasionally with dates: *Miss. franç.* III, p. 30, no. 50.

these may be. A stele, as 36 for instance, shows that children (or? disciples), while yet alive, added their names to the paternal epitaph (1); or it may be that such names are those of friends or relatives who died subsequently (*e. g.* in 30). Or again, as in 35, 44, 45, 46, the text ends with a name probably that of their common dedicator. The graffiti are, as elsewhere, not epitaphs, but simply invocations, more or less informal: sometimes enclosed in a rough frame, sometimes irregularly scribbled on the plaster, now by one suppliant only (48), now by several (51, 55, 56, 59). It will be seen below that, besides stelae and graffiti, there are instances of inscriptions, both epitaphs (61, 63, 64) and invocations (54, 62), written upon ostraca (2), which may have served as preliminary drafts for the guidance of the stone cutter. They have therefore been inserted in the present section.

29.

† ΠΙΩΤ ΜΝΠΩΗΡΕ Μ
 ΠΠΠΑ ΕΤΟΥΑΒ ΠΕΝ
 ΙΩΤ ΜΙΧΑΝΑ ΠΕΝΙ
 ΩΤ ΓΑΒΡΙΗΛ ΤΕΜΑΥ Μ
 5 ΔΡΙΑ ΠΕΝΙ(Ο)ΤΕ Ν†ΚΕ
 ΟΣ ΠΕΝΙ(Ο)ΤΕ ΠΑΠΟΣ
 ΤΑΛΟΣ · ΠΕΝΙΟΤΕ Ν
 ΟΣ ΡΩΜΕ ΑΠΑ ΑΝΟΥΠ
 ΠΟΣ · ΠΕΝΙΩΤ ΑΠΑ Θ
 10 ΩΜΑΣ · ΜΠΝΕΨΝ
 ΗΥ · ΦΑΓΙΟΣ ΑΠΑ ΠΑΗ
 ΣΕ ΔΡΙ ΠΜΕΥΕΥ[.] ΠΑΠ
 ΟΥΠ ΠΚΑΣΕ ΠΕ[] ΜΠ
 ΠΗ ΑΒΕΜΠΤΟΠ ΜΟ .
 15 Ψ ΝΣΟΥΜΠΤΑΨΤΕ
 ΜΠΑΡΜΟΥΤΕ · ΞΗΠ
 ΟΥΠΡΗΝΕ ΝΤΕ ΠΠ
 ΟΥΤ[Ε] ΞΑΜΗΠ ΨΘ

kept (1) Or a father adds his after that of his dead son: *Christ. Vostok I*, 48. subsequently Cf. CRUM, *Ostr.* 491, 492.

12. Copy]CΑΝ, leg. ΠΜΕΥΕ ΠΑΝΟΥΠ.

13. Leg.? ΠΡ[Ε]Μ.

14. Leg. ΕΜΤΟΝ ΜΜΟϢ.

"The Father and the Son and the Holy Ghost; Michael, our father Gabriel, our mother [s] Mary; our righteous fathers, our fathers the Apostles; our fathers the great men (1), Apa Anoup the great; our father Apa [10] Thomas and his brethren; the holy Apa Paêse (2), have mind of Anoup, the tanner (3), of He went to rest on the 14th day of Parmoute, in the peace of God. Amen, amen."

30.

Now in the British Museum (not numbered, 1921).

+ ΠΩΤ ΜΠΩΗΡΕ
 ΜΝΠΠ̄Α ΕΤΟΥΛΑΒ Π
 ΕΠΩΤ ΜΙΧΑΗΛ Π
 ΕΠΩΤ ΓΑΒΡΙΗΛ ΤΕ
 5 ΜΛΥ ΜΑΡΙΑ ΠΕΠΙΟΥ
 Ε ΜΠΡΟΦΗΤΗΣ ΠΕ
 ΠΠ[Ο]ΤΕ ΠΠΙΚΕΟΣ Π
 ΕΠ[Ι]ΟΥΤΕ ΠΑΠΟΥΤΟΛ
 Ο[Σ] ΦΑΓΙΟΣ ΑΠΛ ΣΟΝ
 10 Σ[ΜΑ]Υ ΠΕΠΙΟΥΤ ΑΠΛ
 [ΘΩ]ΜΑΣ ΜΠΠΕϢΣΠ
 ΗΥ [Λ]ΡΙ ΠΜΕΥΕ Μ(Π)ΛΣ
 ΟΠ [.]ΙΣΟΟΝ ΠΡΗΜΠ

(1) Apollo and Anoup, distinguished here and in 48, 66, 73 from namesakes by the epithet ΠΟΘ (also *Saqqara*, 1907-8, p. 6 and no. 101, (cf. the more usual Ο, as in *Pahomo*), with Phib occasionally added, are the monastic worthies most often invoked here, as at Bawit, Saqqara, Abydos (*Cemeteries of Ab.* III, 38) and as far S. as Denderah (graffiti copied by N. DE G. DAVIES). In HALL, p. 145 (17) Apollo is termed "our great (ΠΟΘ) father".

(2) The epithet ἄγιος indicates a recognized saint. The martyr of 8th Kihak was from Abusir, near Ashmunain, so perhaps venerated as far S. as W. Sarga.

(3) In a list of trades (Brit. Mus. Or. 8903) στυτεύς apparently corresponds to ΚΕϢΕ, which I take as dialectal for ΚΑϢΕ. The latter not hitherto explained.

ΤΗ[ΝΕ] ΠΤΟΥΣΙΑ ΛΧΕΜΤ
 15 [ΟΝ Μ]ΜΟΧ ΠΣΟΥΧΟΥΤΕ
 [ΜΠ]ΑΡΜΟΥΤΕ ΜΗΛΠΑ
 ΙΩΑΝΗΣ Π[Ρ]ΗΜΤΟΥΣ
 Ω ΜΠΕΣΟΥΟ ΠΙΟΥ[ΕΙ]ΡΗ
 ΝΕ ΣΑΜΗΝ ΧΘ

"The Father and the Son and the Holy Ghost; our father Michael, our father Gabriel, our |5| mother Mary; our fathers the Prophets, our righteous fathers (1), our fathers the Apostles; the holy Apa Sons[na]u(2); |10| our father Apa Thomas and his brethren(3), have mind of my brother []on of the farm dyke(?) (4). He went |15| to rest on the 15th day of Parmouti. And Apa John of Touhō mpeswo(5), in peace. Amen, amen."

31.

ΝΑ]ΠΟΣΤΟ
 ΛΟΣ ΜΜΑΡΤΗΡΟΣ
 ΑΠΑ ΠΑΥΛΕ Σ ΑΠΑ ΛΩΤΣ
 ΝΕΝΕΙΟΤΕ ΝΗΟΣ ΠΡΩΜΕ
 5 ΑΠΑ ΑΠΟΛΛΩ Σ ΑΠΑ ΑΠ
 ΟΥΠ Σ ΑΠΑ ΦΙΒ Σ ΑΠΑ
 ΘΩΜΑΣ Σ ΑΠΑ ΠΕΤΡΕ Σ ΑΠΑ
 ΙΩΑΝΦ Σ ΑΠΑ ΑΝΟΥΠ Σ
 ΝΕΤΟΥΛΛΑΒ ΤΗΡΟΥ ΑΡΙ
 10 ΠΜΕΕΥΕ ΠΑΠΑ ΒΑΡΘΟ
 ΛΟΜΑΙΟΣ ΠΡΜΑΝΤΙΝΟΥ

(1) Perhaps reminiscent of a biblical phrase, e. g. Mat. XIII, 17, though in 29 the prophets are absent.

(2) A saint Sansnau is invoked at Deir el-Gebrawi (II, pl. XXIX, no. 3). Perhaps the same (? his church) at Arsinoe (*Mit. Rain.* II, 261, 263). Cf. fem. Tsansnō, LEIPOLDT, *Schenute* 142 (not Sansnō). A single saint thus inserted in 29, 48.

(3) The local worthies, so often enumerated, are thus referred to in 29, 60.

(4) Probably a particular locality so named. Cf. 172.

(5) Recurs in 35 and KRALL XCVIII. Cf. *Ryl.* 369 u.

ΝΤΑΧΜΤΟΝ ΜΜΟϞ ΝϞΟΥΜΝΤ
 ΖΛΩϞΕ ΝΤΘΟΥΤ ΖΝΗΟΥΕ
 ΡΗΝΗ ΖΑΜΗ[Ν]

6. In copy 1 is like a perpendicular λ.

11. Copy ΑΤΤΙΝΟΥ.

"... , the Apostles, the Martyrs, Apa Paul, Apa Lôts(1); our fathers the great men, |5| Apa Apollo, Apa Anoup, Apa Phib; Apa Thomas, Apa Peter, Apa Joseph, Apa Anoup; all the saints, have |10| mind of Apa Bartholomew of Antinoe(2). He went to rest on the 17th day of Thowt, in peace. Amen.'

32.

Now in British Museum (no. 1919, 5-5, 10).

ΙϞ ΠΕΧΡϞΕ
 ΠΪΩΤ ΠΩΗΡΕ ΠΕΠΠ
 ΕΟΥΜΑ ΕΤΟΥΛΒ· ΑΠΑ
 ΜΙΧΑΗΛ ΑΠΑ ΓΑΒΡΙΥ
 5 [Λ] ΠΕΝΙΩΤ ΑΤΑΜ
 [ΤΕΝ]ΜΑΛΥ ΜΑΡΙ
 Α ΑΠΑ ΠΑΜΟΥΝ
 ΑΠΑ ΖΑΛΟ ΝΕΤΟΥ
 ΛΒ ΤΗΡΟΥ ΑΡΙ ΠΜ
 10 ΕΟΥΕ ΜΠΑΣΟΝ
 [Κ]Ω[ϞΤΑ]ΠΤΙΝΕ ΝΤΑ

"Jesus Christ. The Father, the Son, the Holy Ghost. Apa Michael, Apa Gabriel; |5| our father Adam, [our] mother Mary; Apa Pamoun (3), Apa Hello(4); all the saints; have |10| mind of my brother Constantine, who [went to rest . . .]"

(1) Are these two martyrs? If so, the former may be Paul of Tamma (v. *Miss. franç.* IV, 515, 759). The latter name recurs in *ST.* 431, MURRAY, *Osireion*, pl. XXXVII and DAVIES, *Sheikh Said*, p. 35.

(2) Not quite certain.

(3) Cf. 66 n.

(4) Met with only in an Abydos stele (PEET, *Cemet. Abydos* III, 38).

33.

Facsimile in F. PETRIE'S *Gizeh and Rifeh*, pl. XL.

+ ΠΩΤ ΠΩΗ
 ΡΕ ΠΕΠΝΑ Ε
 ΤΟΥΑ[Α]Β ΠΕΝ
 ΕΙΩΤ [Α]ΔΑΜ Μ
 5 [ΝΝΕΨΩΗΡ]Ε ΤΗ
 [ΡΟΥ ΑΡΙ] ΠΜΕ
 [ΕΥΕ ΜΠ]ΑΧΟΝ
]ΠΡΜΤ[
]ΛΧΜ[ΤΟΝ]

„The Father, the Son, the Holy Ghost; our father Adam
 [and |s| his] children a[ll, have] min[d of]my brother []
 of T[]. He went to rest [on the ”

34.

ΤΕ]ΜΑΥ ΜΑΡΙΑ
 ΠΕΝΕΙΩΤ
 ΑΔΑΜ ΑΡΙ ΠΜ
 [ΕΕΥ]Ε ΝΑΠΑ

“ . . . , our] mother Mary, our father Adam, have mind
 of Apa [”

35.

Facsimile in F. PETRIE'S *Memphis*, pl. LIV.

Ρ ΠΝΟΥΤΕ ΠΑΓΛΘΟΣ
 ΑΠΑ ΘΩΜΑΣ ΑΠΑ ΠΕ
 ΤΡΕ ΑΠΑ ΙΩΣΗΦ ΑΠΑ
 ΑΝΟΥΠ ΑΠΑ ΠΑΜΟΥ
 5 Ν ΝΕΤΟΥΑΔΒ ΤΗΡΟΥ
 ΑΡΙ ΠΜΕΕΥΕ ΜΠΠΑ
 ΠΑ ΒΙΚΤΩΡ ΠΡΜΤΟΥ
 ΖΩ ΝΕΣΟΥΟ ΛΧΜΤΟΝ
 ΜΜΟΧ ΝΣΟΥΒΤΟΟΥ

10 ΜΠΑΡΜΖΟΤΠ ΖΝΟΥ
 ΕΙΡΗΝΗ ΖΑΜΗΝ ΠΠ
 ΑΠΑ ΒΙΚΤΩΡ ΠΡΜΠ
 ΖΑΘΕ ΖΑΜΗΝ ΙΓ ΠΠΔΙΚ/ 4Θ

“Good God; Apa Thomas, Apa Peter, Apa Joseph, Apa Anoup, Apa Pamoun, [5] all the saints, have mind of the *papa* Victor, of Touhō neswo (1). He went to rest on the 4th day [10] of Parmhotp, in peace. Amen. The *papa* Victor of Hage. Amen. 13th Indiction. Amen.”

36.

Facsimile in F. PETRIE'S *Gizeh and Rifeh*, pl. XL.

Φ ΠΝΟΥΤΕ ΠΑΓΛΘΟΣ ΑΠΑ ΘΩ
 ΜΑΣ ΑΠΑ ΠΕΤΡΕ ΑΠΑ ΙΩΣΗΦ
 ΑΠΑ ΑΝΟΥΠ ΑΠΑ ΠΑΜΟΥΝ ΑΠ
 Α ΓΕΡΜΑΝ^{sic} ΑΠΑ ΙΟΥΣΤΕ ΝΕΤ
 5 ΟΥΛΛΒ ΤΗΡΟΥ ΑΡΙ ΠΜΕΕΥΕ Π
 ΑΠΑ ΙΕΡΗΜΙΑΣ ΠΡΜΣΙΠ ΔΥΜΤΟ
 Π ΜΜΟΒ ΝΣΟΥΜΝΤΗ ΠΧΟΙΑΖΚ
 ΜΠΑΠΑ ΙΩΖΑΝΗΣ ΠΕΒΩΗΡΕ
 ΔΥΜ[ΤΟΠ

blank

10 ΖΗΟΥΙΡΗΝΗ ΝΤΕ ΠΝΟΥ
 ΤΕ ΖΑΜΗΝ ΠΩΛΑΖ 4Θ

“Good God; Apa Thomas, Apa Peter, Apa Joseph, Apa Anoup, Apa Pamoun, Apa Germanus, Apa Justus; all the [5] saints, have mind of Apa Jeremias of Sip(2). He went to rest on the 15th day of Choiahk; and Apa John, his son. He went [to rest (*blank*)(3)] [10] in the peace of God. Amen(4), amen.”

(1) Cf. 30.

(2) The Sip in Hyvernat, *Actes* 74 is probably, not certainly, a place name. It lay in “southern Egypt”, south at any rate of the Delta.

(3) Presumably engraved during John's lifetime.

(4) Unintelligible letters: probably a cryptogram (? *leg.* ΠΜΔΗΖ = ΖΑΜΗΝ).

37.

Facsimile in F. PETRIE'S *Gizeh and Rifeh*, pl. XXXIX.

Ϙ ΠΝΟΥΤΕ
 ΠΑΓΛΘΟΣ ΑΠΑ ΘΩ
 ΜΑΣ ΑΠΑ ΠΕΤΡΕ ΑΠΑ ΙΩ
 ΣΙΗΦ ΑΠΑ ΑΝΟΥΠ ΑΠΑ ΠΑΜ
 5 ΟΥΠ ΑΡΙ ΠΜΕΕΥΕ ΜΠΑΣΟΜ
 ΒΙΚΤΩΡ ΠΡΜΤΚΛΣ ΤΙΠ ΑΠ
 Α ΒΙΚΤΩΡ ΑΥΜΤΟΠ ΜΜΟϘ Π
 ΣΟΥΣΑΩΒ ΠΕΜΨΡ ΕΠ
 ΟΥΕΙΡΗΠΗ ΣΑΜΗΠ ΠΠΑ
 10 ΠΑ ΒΙΚΤΩΡ ΚΟΥΙ ΘΘ
 ΑΝΤΡΕΑΣ ΘΘ

“Good God; Apa Thomas, Apa Peter, Apa Joseph, Apa Anoup, Apa Pamoun) |5| have mind of my brother Victor of the district of Tin.(1) Apa Victor went to rest on the 7th day of Emshir, in peace. Amen. The *papa* |10| Victor the less (2). Amen. Andrew. Amen.”

38.

Facsimile in F. PETRIE'S *Gizeh and Rifeh*, pl. XL.

Ϙ ΠΝΟΥΤΕ
 ΠΑΓΛΘΟΣ Α
 ΡΙ ΠΜΕΥΕ ΠΤ
 ΑΣΩΝΕ ΑΣ
 5 ΝΕ ΤΡΜΗΣ
 ΑΘΕ ΑΣΜΤ

(1) In describing this stele (*Gizeh and Rifeh* 43), I read *κίστρον*, despite preceding fem. Τ. Both 2 and 1 are doubtful, but more probable than C and P. The prefix ΤΚΛΣ- occurs as ΤΚΛΣΩΜΗΠ (*Mus. Guim.* XVII, 132 n., *Kopt. Rechtsurk.* no. 99), ΤΚΛΣΚΩΟΥ (BM. 1121, P. Lond. IV, 1603). Tin-Thinis occurs in *Recueil* VI, 70, Rossi, *Nuovo Cod.* 3.

(2) Presumably the Victor of 42 and 2 fragments now in Br. Mus. In these “V. the less” is either dedicator or sculptor. (Who, then, is Andrew in the present text?). “V. of Hage”, in 35, 44, 45, 46 and two other Br. Mus. fragments, holds a like place in the inscription; are the two distinct?

ΟΝ ΜΟC ΝC
 ΟΥΜΗΤCΑΩ
 ΒΕ ΜΠΑΡΜ
 10 ΟΥΤΕ ΖΝΟΥΓΙ
 ΡΗ · ΖΑΜΗΝ

“Good God; have mind of my sister(1) Lene, of Hage. She went to rest on the 17th day of Parmoute, in peace (= εἰρήνη). Amen.”

39.

Now in the British Museum.

[Ρ] ΠΝΟΥΤΕ ΠΑΓΑ
 ΘΟC ΑΠΑ ΘΩΜΑC
 ΑΠΑ ΠΕΤΡΕ ΑΠΑ Ι
 ΩCΗΦ ΑΠΑ ΑΝΟΥΠ
 5 ΑΠΑ ΠΑΜΟΥΠ ΑΡΙ
 ΠΜΕCΥΕ ΜΠΠΑΠ
 Α ΦΟΙΒΑΜΩΝ Π

“Good God; Apa Thomas, Apa Peter, Apa Joseph, Apa Anoup, [s] Apa Pamoun, have mind of the *papa* Phoebammon, the [”

40.

Now in the British Museum.

]. ΠC
 ΠΝΟΥΤΕ ΠΑΓΑ
 ΟΟC ΑΠΑ ΘΩΜ
 ΑC ΑΠΑ ΠΕΤΡΕ Α
 5 [Π]Α ΙΩCΗΦ ΑΠΑ Α
 [ΝΟ]ΥΠ ΑΠΑ ΠΑΜ
 [ΟΥΝ

(1) Presumably this means “sister”, *i. e.* nun, as ΠΑCΟΠ means “brother” or monk. Cf. 65. The name is probably for Helene and recurs thus in CRUM, *ST.* 138, and in full in KRALL CCXLVIII.

Invocation identical with ll. 1—5 of the preceding text. What l. 1 contained it is hard to say, the opening formula being complete without it: possibly [IC] ΠΕ[ΧC], as in 32.

41.

† ΠΝΟΥΤΕ
 ΠΑΚΑΘΩC
 ΑΠΑ ΘΩΜΑC ΑΠΑ
 ΠΕΤΡΕ ΑΠΑ ΙΟΥCΗΦ
 5 ΑΠΑ ΑΝΟΥΠ ΑΠΑ ΠΑ
 ΜΟΥΝ ΑΡΙ Π(Μ)ΕΕΥΕ ΠΑΠΠ
 ΟΥΤΕ

2. Copy ακαθως.

“Good God; Apa Thomas, Apa Peter, Apa Joseph, |5. Apa Anoup, Apa Pamoun, have mind of Parnoute.”

42.

Facsimile in F PETRIE'S *Gizeh and Rifeh*, pl. XL.

ΑΠ]
 Α ΠΑΜΟ[ΥΝ ΑΡΙ ΠΜΕ]
 ΕΥΕ ΜΠΑΣΟΝ [ΓΕΩ]
 ΡΚΕ ΠΡΜΠΜΑΜΠΙ
 5 ΜΞΝΗC ΑΨΜΤΟΝ ΜΜ
 ΟΥ ΝCΟΥΧΟΥ[Τ]CΠΟ
 ΟΥC ΠΧΟΙΑΚ ΞΝΟΥΕΙ
 ΡΗΝΗ ΞΑΜΗΠ ΠΠΑΠ
 Α ΒΙΚΤΩΡ ΚΟΥΙ ΨΘ

4. Last letter ?ρ.

5. First letter ?π.

“ . . . Ap]a Pamo[un, have mind] of my brother [Geo]rge of Pmamp. |5] of Ηπêς(1). He went to rest on the 22d day of Choiahk, in peace. Amen. The *papa* Victor the less.(2) Amen.”

(1) Possibly ΠΜΑΜ a mistake; merely ΠΡΜΞΝΗC, “man of Ηπêς”, intended. Yet many place-names in Middle Egypt began with Pma n- (now Man- or Am-).

(2) Cf. 37.

43.

]ΑΜ[. .] ΠΡΜΝΖΑ
 [ΣΕ ΛϷ]ΕΜΤΟΝ ΜΟϷ ΝΣΟΥϷΤΟ
 [ΟΥ] ΜΠΑΡΜΟΥΤΕ ΜΝΠΟΚΣΙ
]. Ε ΨΕΕΡΕ ΣΣΜΤΟΝ ΜΟΣ
 5 [ΠΣΟ]ΥΜΗΤ ΜΠΑΡΜΟΤΗ
] ΠΛΥΛΕ ΚΟΥΙ ΠΡΜΝΖΑ
 [ΣΕ ΖΗ]ΟΥΓΕΙΡΗΗ ΖΑΜΗΗ

1. ΟΓ? ΠΡΜ.

End of an epitaph, commemorating a man from Hage, a woman (3—5) and Paul, also from Hage. The readings are mostly very uncertain.

44.

Now in the British Museum.

ΜΠ]ΑΡΜ
 [ΖΑΤ ΖΠΟΥΕΙ]ΡΗΗΗ Ζ
 ΑΜΗΗ ΠΛΠΛ ΒΙΚΤ
 ΩΡ ΠΡΜΝΖΑΣΕ ΖΑΜΗΗ

Bottom of an epitaph. “. . . in] peace. Amen. *Papa* (1) Victor of Hage. Amen.” Below this, two blank lines ruled.

45.

Now in the British Museum.

]Ζ ΕΛ[
 Ζ]ΠΟΥΕΙΡΗΗ[Η
 ΒΙΚΤ]ΩΡ ΠΡΜΖΑ[ΣΕ

Bottom of an epitaph, naming Victor of Hage. Cf. the preceding and two following, which all name perhaps the same Victor, who may be the dedicator of these stelae.

(1) Probably ΠΛΠΛ should be read, as in 37 etc.

46.

Now in the British Museum.

HC]OYMN[Τ Ν]ΠΑΟΠΕ [ΣΠΟΥΕΙΡ]ΙΗΗΙ [ΣΑΝΗΗ ΠΠΑΠ]Α
ΒΙΚΤ[ΩΡ ΠΡΗΗΙΣ]ΑΔΕ 40

Bottom of an epitaph, naming the *papa* Victor of Hage.

47.

+ ΠΕΙΩΤ ΜΗΠ[ΩΗΡΕ ΜΗΠΕ]ΠΗΑ ΕΤΟΥ
ΛΑΒ ΠΕΝΙΩΤ ΜΙΧΑΗΛ ΠΕΠΙ[Ω]Τ ΓΑΒ[Ρ]
ΗΛ ΤΕΝΜΑΥ ΜΑΡΙΑ ΠΕΙΟΤΕ ΜΠΑΤΡΙΑ
ΡΧΗΣ [Ν]ΕΙΟΤΕ ΜΠΡΟΦΗΤΗΣ [Ν]ΕΙΟΤΕ ΝΑ[Π]
5 ΟΣΤΟΛΟΣ ΑΠΑ ΒΙΚΤΩΡ ΑΠΑ ΦΟΙΒΑΜΜΩ[Ν]
Ο ΑΓΙΟΣ ΓΕΩΡΓΙΟΣ Ο ΑΓΙΟΣ Μ[Η]ΝΑ Ο ΑΓΙΟΣ
ΑΠΑ ΚΟ[ΛΛΟΥΘ]ΟΣ Ο ΑΓΙΟΣ ΑΠΑ ΠΩΛ Ο ΑΓΙΟ[Σ]
] ΑΠΑ ΠΑΥΛΕ ΜΗ[Α]ΠΑ[
]ΙΟΣ ΣΕΙ. . ΟΙΣΜ
10]Ο Α[ΓΙΟΣ

7. Perhaps]OC ends a line and Ο ΑΓΙΟΣ begins another.

“The Father and the [Son and the] Holy Ghost; our father Michael, our father Gabriel, our mother Mary; the (1) fathers the Patriarchs, the fathers the Prophets, the fathers the [s] Apostles; Apa Victor, Apa Phoebammôn (2); the holy George, the holy Mēna, the holy Apa Ko[louth]us, the holy Apa P̄gól (3), the holy [], Apa Paul and Apa[”

(1) So the text. Perhaps to be emended to “our fathers”.

(2) Presumably the martyrs, though one would expect ὁ ἅγιος to precede, as in the cases following. The first 4 recur thus in *Mél. d'Arch.* II, 175.

(3) Cf. CRUM, *Theol. Texts*, p. 75 n. This saint perhaps invoked, *Ann. du Serv.* VIII, 83.

48.

Compare with this no. 51.

ΠΩΤ (Π)ΩΗΡΕ ΠΕΠΠΕΟΥΜΑ ΕΤΟΥΛΒ ΠΕΠΩΤ ΑΤΑΜ ΤΕΜΑΥ ΣΟΗ
 ΠΕΠ(Ι)ΩΤ Ν...ΑΗΑ ΤΕΜΑΛΟΥ ΜΑΡΙΑ ΠΕΠΩΤ ΜΑΡΚΩΣ [Π]ΑΣΟΗ
 ΑΠΑ ΕΝΩΧ ΑΠΑ ΑΝΟΥΠ ΝΟΣ ΑΠΑ ΑΠΟΥΛΩ ΝΟΣ ΠΕΠ(Ι)ΩΤ ΠΕΤΡΩΣ
 ΑΠΑ ΝΟΥΠ
 ΑΠΑ ΤΩΜΑΣ ΑΠΑ ΠΕΤΡΕ ΑΠΑ ΙΩΣΗΦ ΠΑΜΟΥΠ ΠΑΠΩΣΤΩΛΩΣ
 5 ΑΠΑ ΓΕΡΜΑΝΕ ΑΠΑ [. .]Π ΑΠΑ ΜΑΚΑΡΕ ΑΠΑ ΜΩΣΙΣΗ
 ΑΠΑ ΠΙΒΑΜΩΗ ΠΕΠΩΤ ΠΛΟΥΛΩΣ
 ΑΡΙ ΠΑΜΕΥΟΥΕΙ ΠΩΚ
 ΠΑΛΛΑΚΙΣΤΩΣ ΠΕΤΡΩΣ ΠΤΕΠΠΟΥΤΕ ΕΠ ΤΑΗ ΕΒΩΑ ΕΠΛΟΥΣ

1. In copy ΣΟΗ ends L. 2 and could be read ΣΟΠ.
2. Leg. ? ΜΙΧΑΗΛ; at end nothing lost?
7. Leg.? Α for Ι (ΑΠΟΚ).
8. Leg. ΤΑΞΗ, ΕΝΑΝΟΥΣ.

“The Father, the Son, the Holy Ghost; our father Adam, our mother Ζόε, our father Μ[ich]ael (?), our mother Mary, our father Mark(1); my brother Apa Enoch; Apa Anoup the great(2), Apa Apollo the great, our father Peter (3); Apa Anoup, Apa Thomas, Apa Peter, Apa Joseph, (Apa) Pamoun; the Apostles(4); |5| Apa Germanus, Apa [], Apa Macarius, Apa Moses, Apa Phoebammôn(5), our father Paul(6), have mind of me, the most humble Peter, that God may bring my life to a good end(7).”

(1) Doubtless the evangelist.

(2) On this epithet v. 29.

(3) Of doubtful identity: either the apostle, as probably in 52, or a native saint, perhaps the martyred patriarch, or “Peter the great (or the elder)”, venerated further south (*Synax.* FORGET I, 299, 348, 449).

(4) This interrupts the series of abbots, which is already unusual in placing Anoup first — perhaps an erroneous repetition.

(5) This form Pib(f)amon comes very near to that habitual in later times, Bifamoun.

(6) Cf. 31. A Paul is invoked in many epitaphs: *Ann. du Serv.* VIII. 177, *Cenet. of Abydos* III, 38, *TURAIEF, Mater.* no. 54.

(7) As in *Baouit* I, pp. 25, 44, *Recueil* XIII 65, XX, 174.

49.

+ [Π]ΩΤ ΜΝΠΩΗΡ[Ε] ΜΝΠΕΠ(Ν)Α ΕΤΟΥ[ΑΛΛ] Π[]Ρ[]
 ΕΤΟ[ΥΑΛΛ] ΠΑΡΕΤΗ ΜΠΕΠΝΑ ΕΤΟΥΑΛΛ ΤΕΝΔΡΝ[
 ΤΕΝΜ]ΑΛΥ ΜΑ[Ρ]ΙΑ ΠΕΝΝ[]Α[]Μ[]

“[The] Father and the Son and the Holy Ghost, the
 holy [], the virtues of the Holy Ghost(1), the . . . [],
 our] mother Mary, our [”

50.

Ρ ΠΩΤ Π
 ΩΗΡΕ ΠΕΠΝΕ[Υ]
 ΜΕ ΕΤΟΥΑΒ
 ΜΙΧΑΗΛ ΓΑΒ
 5 ΡΗΛ ΠΕΝΙΩΤ
 ΑΠΑ ΘΩΜΑΣ
 ΑΠΑ ΠΕΤΡΕ
 ΑΠΑ ΙΩΣΗΦ ΑΠΑ
 ΑΝΟΥΠ ΑΠΑ ΠΑ
 10 ΜΟΥΝ ΠΕΙΩΤ
 ΡΜΒΟΥ ΕΤΟΥΑΒ ΑΡΕ
 ΠΕΜΕΕΥΟΥ ΣΑΜΗΝ

“The Father, the Son, the Holy Ghost; Michael, Gabriel;
 our father Apa Thomas, Apa Peter, Apa Joseph, Apa Anoup,
 Apa Pamoun, father, have mind of us (?). Amen.” Six
 more illegible lines.

51.

Compare with this no. 48.

[+ Π]ΩΤ [ΜΝΠΩΗΡΕ Μ]ΝΠΕΠΝΑ ΕΤΟΥΑΛΛ [
 ΤΕΠ]ΜΑΛΥ ΜΑΡΙΑ ΝΗ[
]ΝΕΙΟΤΕ ΠΑΠ[ΟC
 [ΤΟΛΟC]ΩΙ[Α]ΠΑ CΟΝ[CΝΑΥ
 5]Α. ΠΠ. Ω ΑΛ[

(1) As in *Saqqara* no. 203 (cf. THOMPSON'S note).

ΦΑΓΙΟ[Σ ΑΠΑ Κ]ΟΛΛΟΥΘΟΣ ΑΠ[Α]. Π. ΑΡ. ΠΑ[] ΑΠΑ
 ΠΑΠ[ΠΟΥΤΕ] ΝΗΙΑΠΑ ΑΝΟΥΠ ΑΠΑ ΦΟΙΒΑΜ[ΩΠ] ΑΠΑ
 ΑΙΟΠ[] ΟΒΡ ΠΡΝΗ[] ΠΟΘ ΠΡΩ[ΜΕ] ΠΕΠ
 ΑΠΑ ΑΠΟΛΛΩ ΑΠΑ ΑΝΟΥΠ ΑΠΑ Φ[] Β ΑΜ[
 10] ΗΥ[.] ΑΠΑ [ΦΟΙ]ΒΑΜΜΩ[Π] ΠΜΑ[Ρ]ΤΥ[ΡΟΣ] ΑΠΑ
 ΘΩ[Μ]ΑΣ ΑΠΑ ΠΕΤΡΕ ΑΠΑ ΙΩΣΗΦ ΑΠΑ ΑΝΟΥΠ ΑΠΑ ΠΑ[ΜΟΥΠ]
 ΑΠΑ ΓΕ[ΡΜΑΝ]Ε ΑΠΑ ΙΟΥΣΤΕ ΑΠΑ ΕΝΩΧ ΠΕΝΕΙΩΤ
]ΙΜ[ΠΕ]ΝΙΩ[Σ[] ΟΣ ΠΡΡΟ ΠΑΙΚΑΙΟΣ ΑΡΙ
]ΤΗΡΟΙ[Π]ΣΑΣ ΠΑΣΟΝ ΠΑΙΔΑΚΩΠ Π...[
 15] ΓΙΩΤ[] ΠΑΣΟΝ ΓΕΩ[ΡΓ]Ε ΚΟ[Υ]Ι ΒΟ[
 ΠΑ]ΣΟΝ ΑΠ[ΟΛ]ΛΩ [] ΑΠ [] ΦΟΙ]
 ΒΑΜΜ[ΩΠ ΠΑΣΟΠ] ΠΙΣΙΑΣ ΠΑΣΟΝ ΠΕΤ[ΡΕ] ΠΑΣΟΠ []
 Ν[Η]ΙΑ ΚΟ[Υ]Ι] ΣΜΟΥ ΠΠ[.] Π[.] ΑΠ[] ΒΟΥ[
 20 ΣΑΜΠΠ Σ[] . ΗΤ[] ΤΡΑΣ ΠΑΙ Α[] Π-ΠΟΙ ΑΠ []

5. ? ΑΠΟΛΛΩ.

8. ? ΟΥΑΠ]ΟΒΡ ΠΕΠΙ[ΟΤΕ Π]ΠΟΘ.

9. ΟΓ ΦΟΙΒΑΜ[ΜΩΠ, but unlikely; cf. l. 10.

20. Σ[? = υ[θ.

["The Fath]er [and the Son etc.; our] mother Mary,
 [] fathers the Ap[ostles, Α]πα Son[snow(1),
 |5|]Apollo(?)[], the holy [Απα Κ]ollouthus(2), Απα
 [], Απα Παρ[oute] and Απα Ανουρ, Απα Phoebamm[ôn],
 Απα, [Απα Wen]ofer; our [fathers the] great men, our
 [father Απα] Απολλο, Απα Ανουρ, Απα Phib(3), [|10|], Απα
 [Phoe]bammôn the martyr; Απα Thomas, Απα Peter, Απα
 Joseph, Απα Ανουρ, Απα Πα[moun(4),], Απα Germanus,
 Απα Justus, Απα Enoch(5), our father [], our father

(1) V. 30.

(2) V. 47.

(3) One might here read Pnoebammōn as an error for Phib; if not, the next name looks like a woman's, preceded by ΑΜΑ. Cf. 54.

(4) In the series of "great men" none seems missing to fill this gap. Cf. especially 36.

(5) Difficult to say whether this is the biblical Enoch (v. 66), or another abbot added to the usual series. The Enoch so frequently met with in our ostraca was at a time steward, perhaps eventually abbot.

§[]us, the righteous king(1), have [mind of(2)
 the] master(?) my brother the deacon [|15|], my
 brother George the less, [], my brother Ap[ol]lo,
 [Phoe]bamm[ôn, my brother] Esaias,
 my brother Peter, my brother [] Mênâ the less []
] |20| Amen, am[en (?)] I know
 not [] ”

52.

Some 17 lines, whereof but little is legible. In l. 5 “our father Moses(3) and our father Adam”; in 8 ff. “our father Peter(4), our father John (ΕΙΩΘΛΗΗΣ) the Baptist, our father John the Virgin (ΠΑΡΘΕΝΟΣ), our fathers the Apostles, our fathers the Martyrs.” The names following included Phoebammôn and Philotheus.

53.

+ ΠΩΤ ΠΩ
 ΗΡΕ ΠΕΠΝΑ Ε
 ΤΟΥΛΛΒ ΑΠΑ
 ΘΩΜΑΣ Α
 [ΠΑ

“The Father, the Son, the Holy Ghost; Apa Thomas,
 A[pa] ”

54.

An ostrakon (5).

+ ΠΩΤ Π[ΩΗΡΕ]
 ΠΕΠΝΑ ΕΤΟΥΛΛΒ.[
 ΠΕΤΡΟΣ : ΠΣΛΩΥ ΠΩΕ[ΜΑΡ]

(1) Biblical or Byzantine (*e. g.* Constantine)? In *Sagqara* 203 and Rossi I, III, 60 “the righteous kings” invoked are clearly those of the Old Testament (cf. Eccli. XLIX, 4).

(2) From here an unusual number of those commemorated, ending with the scribe’s excuses for his shortcomings.

(3) Biblical.

(4) The Apostle.

(5) Cf. 61 etc.

ΤΥΡΟΣ ΤΩΘΝΕ : ΜΝΠΣ[
 5 ΑΠΑ ΘΩΜΑΣ : ΜΠΑΠΑ [ΠΕΤΡΕ]
 ΜΠΑΠΑ ΊΩΣΗΦ : ΜΠΑ[ΠΑ ΛΝΟΥ Π]
 ΜΠΑΠΑ ΠΑΜΟΥΝ []
 ΜΠΑΠΑ ΙΟΥΣΤΕ []
 ΑΠΑ ΑΜ[]

“The Father, the [Son], the Holy Ghost. [Saint?] Peter(1).
 The seven martyrs of Thône(2) and the []
 [5] Apa Thomas and Apa [Peter] and Apa Joseph and A[ra
 Anoup] and Apa Pamoun [(3)] and Apa Justus []
 and] Apa Am(4)[.”

55.

† ΠΝΟΥΤΕ ΠΑΓΛΘΟΣ ΑΡΙ ΠΜΕΕΥΕ ΜΨΛΣ
 ΖΗΛΙΑΣ ΜΠΠΕΤΡΕ ΜΝΜΑΡΚΟΣ ΜΝΣΩΡ
 ΜΝΑΠΟΛΛΩ ΜΝΠΑΠΝΟΥΤΕ ΠΦΙΒ
 ΒΙΚΤΩΡ ΜΝΑΝΟΥΠ ΦΟΙΒΑΜΜΩΝ ΜΝΙΩ
 5 ΖΑΝΙΗΣ ΠΑΥΛΕ ΜΝΣΑΛΕ ΜΝΣΩΡ
 ΠΕΤΟΥΛΑΒ [ΤΗ]ΡΟΥ ΝΤΑ(Υ)Ρ ΠΟΥΩΩ
 ΜΠΠ[Ο]ΥΤ[Ε] ΧΙΝ[Μ]ΠΕΝΙΩΤ ΑΔΑΜ ΩΛ
 ΖΡΑΙ Ε[ΠΟ]ΟΥ ΠΣΟΟΥ ΑΡΙ ΠΜΕΕΥΕ
 ΠΠ[]ΧΟΣ ΜΝΠ[Π]ΑΠΑ ΦΟΙΒΑ
 sic ΚΟΥΙ
 10 ΜΜΩΝ []ΑΠΑ Α ΠΡΜΕΙΟΜ ΛΝΟΥΠ
 ΠΑΜΡΕ ΜΝ[Π]ΠΑΠΑ Ο[ΥΕ]ΠΟΥΡ ΠΡΜΕΙΟΜ
 ΣΟΥΡΟΥΣ [Π]ΕΤΡΕ ΦΙΒ
 ΑΠΟΛΛΩ

3. ? nothing before φ.

11. Copy ΡΜΣΟΝ.

12. Copy []ΣΠΕ.

(1) The letter before the bracket is tailed, φ[ΛΓΙΟΣ]?

(2) Seven martyrs of Thône are well known. They are invoked on a stele, *Mél. d'Arch.* II, 175. The letter in 3 before the bracket is not Η (ΩΗΡΕ). V. *Synaxarium*, 29th Baûnah.

(3) Here either “Apa Germanus”, or nothing.

(4) Either an addition to the usual group, the first name of a different one, or that of the person commemorated.

“Good God, have mind of the master Elias(1) and Peter and Mark and Hôr and Apollo and Pappoute, Phib, Victor and Anoup, Phoebammôn and |5| John, Paul and Hale and Hôr, all the saints that have done the will of God(2), from our father Adam until this day, have mind of [] and the *papa* Phoebammôn, |10| [] and] Apa Akoui of Iom(3), Anoup the baker and [the] *papa* Wenofer of Iom, Sourous, Peter(?), Phib, Apollo.”

56.

ΠΑΣΟΝ ΒΙΚΤΩΡ ΜΝΙΩΣΑΜΙΝΙΣ
 ΜΗΦΟΙΒΑΜΜΩΝ ΜΝΩΩΡ ΜΠΑΠΟ
 ΛΛΩ ΜΝΑΝΟΥΠ ΜΝΩΩΡ ΜΠΑΥΛΕ
 ΜΝΣΑΛΕ ΠΑΣΟΝ ΑΝΟΥΠ ΠΑ
 5 ΜΡΕ ΠΠ[ΑΠΑ] ΟΥΕΝΟΦ ΜΝ]ΑΡΤΑΣ
 ΠΡΜΙΟΜ ΠΠΟΥΤΕ Π ΤΕΥΣΑΗ [ΕΒΟΛ] ΕΙΑ
 ΝΟΥΓ[Ε
 ΙC XC ΠΙΚΑ

“My brother Victor (4) and John and Phoebammôn and Hôr and Apollo and Anoup and Hôr and Paul and Hale (5), my brother Anoup the |5| baker, the *p[apa]* Wenofer and [Zach]arias (?), men of Iom (6). God, bring their life to a good end.” Below, Ἰ(ησοῦ)ς Χ(ριστό)ς Νικᾶ.

(1) But for the first three names, the list is that of 56, though in different sequence.

(2) As in *Mél. d'Arch.* II, 175, *Saqqara* 203.

(3) V. 56.

(4) It will be seen that these names are found already in 55, though the sequence is different. Who are they? The names of the “great men”, Apollo, Anoup and Phib, are indeed among them; but not grouped together. Victor, John and Phoebammôn might be the martyrs, though here “my brother” seems to forbid this. To which of them does “men of Iom” refer and to how many of them the closing prayer?

(5) Recurs BM. 1036, 1096 and (2ΑΛΗ) in a Balaiza fragm. It can scarcely be (as I suggested) for Muslim Ali, in a Christian text such as this one. Possibly, but improbably, the same as 2ΑΡΕ, Ryl. 143. Cf. ΤΕΡΩΤ 2ΑΛΕ, a place, Ryl. 196n.

(6) Recurs thus in our ostraca and in *D. el Gebrawi* II, pl. XXIX (3), *Baouit* II, 111 (but *ib.* 142 ΠΙΟΜ), ZOEBA 240. On a stele seen at a Cairo

57.

Now in the British Museum.

[ΑΡΙ Π]ΜΕΕΥ[Ε Μ
 ΜΝΑΠΑ ΠΑΥ[ΛΕ Μ]
 ΗΣΩΡ ΛΗΜΤ[ΟΝ ΜΜΟΘ ΝΣΟΥΧ]
 ΟΥΤΣΝΟΟΥ[Σ Ν ΣΙ]
 5 ΟΥΕΙΡΗΝΗ [ΣΑΜΗΝ

Paul and Hôr are, among others, commemorated here (1), but the 3d. sing. "he died" makes (l. 3) the real intention of the stele doubtful (2).

58.

ΑΠΑ (Α)ΠΟΛΛΩ ΑΠΑ ΑΝΟΥΠ
 ΑΠΑ ΘΩΜ[ΑΣ

"Apa (A)pollo, Apa Anour; Apa Thomas [".

59.

ΑΠΑ ΘΩΜΑΣ
 ΑΠΑ ΠΕΤΡΟΣ
 ΑΠΑ ΙΩΣΗΦ
 ΑΠΑ ΑΝΟΥΠ
 5 ΑΠΑ ΠΑΜΟΥΝ
 ΑΡΙ ΠΜΕΟΥΕ [Μ]
 ΠΑΣΟΝ ΑΠΑ ΠΟΣ
 ΜΗΠ[ΑΣ]ΟΝ ΦΟΙΒΑΜΩΝ
 ΜΗΠΑΣΟΝ ΕΝΩΧ ΠΚΩΤ

dealer's ΡΜΠΙΟΜ. Is it the Fayyûm? In Fayyûmic documents it is not so written, the present form being found only around or S. of Ashmunain. "Man of Fayyûm" is rare with ΡΜ- (HYVERNAT, *Actes* 100, cf. Ryl. 277). A curious man's name twice at Saqqara is Ραίομ. But I can recall no parallel which would explain this as the possessive + place-name.

(1) Cf. 55. 56.

(2) One might of course read ΠΑΣΟ]Ν ΣΩΡ "my brother Hôr", who would thus be the deceased.

7. Copy πωε.
 8. Copy φιοε.
 9. Leg.? πεκωτ.

“Ara Thomas, Ara Peter, Ara Joseph, Ara Anour, |s| Ara Pamoun, have mind of my brother Ara Noḡ and my brother Phoebammôn and my brother Enoch the builder(?).”

60.

+ ΠΝΟΥΤΕ ΠΑΚΛΘ
 ΟΣ ΑΠΑ ΘΩΜΑΣ
 ΜΝΕΨΝΗ[Υ] ΠΛΕ
 ΣΕ ΠΛ[ΣΟΝ Α]ΠΟΛΛΩ
 5 ΠΡΜΨ[]Ω...
 ΜΝΠΑ[ΣΟΝ] ΙΩΣ
 ΑΝ(Η)Σ ΠΡΜΓΙΣΔΘΕ
 + ΘΕ ΣΑΜΗΝ

“Good God, Ara Thomas and his brethren, Paese(?). My [brother A]pollo |s| of Ps[] and my [brother] John of Hage. Amen, amen.”

61.

An ostrakon.

[+ ΠΝΟΥ]ΤΕ ΠΑΓΑ
 Θ[ΟΣ ΑΡΙ Π]ΜΕΕΥΕ
 Π[ΑΠΑ ΠΑ]ΗΣΕ ΠΡΜ
 ΠΒ.[... ΑΨ]ΜΤΟΝ
 5 ΜΜΟ[Ψ ΠΣΟ]ΥΧΟΥ
 ΩΤ Μ[ΠΑΩΩ]ΠΣ
 ΣΠΟΥΕΙ[ΡΗΝΗ]
 Σ[ΑΜΗΝ]

Draft for or copy of an epitaph.

“Good God; [have] mind of [Ara Pa]êse of Pbê[shn?(1). He] went |s| to rest [on] the 20th day of [Pashô]ns, in pe[ace.] A[men.]”

(1) Cf. 63. But the 3d letter is not like an Η.

62.

An ostrakon.

Ϝ ΠΠΟΥΤΕ ΠΑ
 ΚΛΘΟΣ ΑΡΙ ΠΕΕΥ (sic)
 Ε ΜΠΑΣΟΠ ΣΙΡΕ
 ΚΟΥΙ ΣΑΜΗΝ

Similar to the preceding epitaphs, but without date.

“Good God, have mind of my brother Sire (1) the less.
 Amen.”

63.

ΠΠΟΥΤΕ ΠΑΓΑΘΟΣ
 ΑΡΙ ΠΜΕΕΥΕ ΠΑΠΑ ΠΑ
 ΤΕΡΜΟΥΤΕ ΠΡΜΠΒΗΩ
 ΑΥΜΤΟΝ ΜΜΟΧ ΝΣΟΥ
 5 ΧΟΥΩΤ ΜΠΑΡΜΟΥ
 ΤΕ ΣΑΜΗΝ

Copy of an epitaph, or a prayer, like the preceding.

“Good God, have mind of Apa Patermoute, of Pbêshen (2).
 He went to rest on the 20th of Parmoute. Amen.”

64.

An ostrakon.

ΠΑ]ΚΛΘΟΣ ΑΡΙ ΠΡ . ΠΕ
 Π]ΤΑΥΣΡ ΜΑΚΑΡΙΟΣ
 Π]ΑΜΟΥΝ ΠΡΩΜΤΣΡΨΩ[
]ΠΣΟΥΜΠΤΑΥΤΕ[
 5]ΣΙΜΘΘΕ ΠΤΑΒ[
 Μ]ΠΑΨΟ[ΠΣ

(1) A name familiar in Middle Egypt, ΡΕΕΤ, *Cemet. Abydos* III, 39, P. Lond. IV, no. 1538 (cf. there the Greek form Σίρος). Sometimes with Apa: ΚΡΑΛΛ, CCLII, Ryl. 227. Possibly a derivate of Osiris (*ósire, ousire* in Coptic, *Berichte* Leipzig. Akad., 26. Juli 1902, pp. 140, 141). The name *Sirús* (? *Surús*) at Esneh (*Synax.* ed. FORGET I, 333) is hardly the same.

(2) Recurs here 81 and NEWBERRY, *Beni Hasan* II, 67. Now El-Feshn.

Copy of an epitaph.

“Good [God], remember(1) [those?] that have become blessed(2), [namely] Pamoun of Terfshô[(3) who went to rest] on the 14th [of] Simothe(4), who [went to rest on the] of Pashons(?)[”

65.

Now in the British Museum.

[ΑΠΑ ΦΟΙΒ]Α
ΜΟΝ ΑΡΙ Π
ΜΕΕΥΕ ΝΤ
ΛΣΩΝΗ Σ[Ε]
5 ΦΑΝΕ ΕΛΣΜ
[ΤΟΝ ΜΜΟC

“. . . Apa Phoeb]amon(5), have mind of my sister Stephane(6), who [went to rest . . .”

66.

ΑΠΑ Σ[] .ΡΕ . , ΠΕΝΕΙΩΤ ΜΩΥΣΗC ΑΠΑ ΕΠΩΧ ΠΕ-
ΓΡΑ[ΜΜΑ]ΤΕΥC, ΑΠΑ ΙΕΡΗΜΙΑC, ΑΠΑ ΠΑΠΟZΕ, ΑΠΑ
ΑΠΟΛ(Λ)Ω ΝΟC, ΑΠΑ ΑΠΟΥΠ, ΑΠΑ ΠΩΔΙ Ν̄ΙΕΡ, ΑΠΑ ΠΑ-
ΜΟῩΝ ΠΡ̄Μ[

(1) Looks like ΠΡΕCΒΕΥC; but could that be used here?

(2) I. e. died; cf. μακρῆτις γενέσθαι. A Coptic instance, ZOEΓA 284, 34.

(3) Probably includes the word now written Turfah (AMÉLINEAU *Géogr.* 492, Abû Sâlih f. 74b; cf. also *Patr. Or.* V, 782). The ô here is doubtful.

(4) This name (a saint invoked) at Abydos (ΡΕΕΤ, *Cemet. Ab.* III 39) and Bawit (Cairo Catal. 8781).

(5) Unlikely with Ο, but this saint is constantly invoked and no other reading suggests itself.

(6) ? An error for Stephanou(s). For “my sister” cf. 38.

“Apa S[] . re., our father Moses (1), Apa Enoch the Scribe (2), Apa Jeremias, Apa Papohe (3), Apa Apollo the great, Apa Anoup, Apa Pshai of Jer(emias) (4), Apa Pamoun of (5) [”

67.

ΠΝΟΥΤΕ ΡΟΙΣ
 ΕΠΕΝΜΑ ΝΕΡ ΖΩΒ
 ΑΡΙ ΠΜΕΕΥΕ
 ΑΝΟΝ ΝΕΣΗΝΥ Π
 5 ΠΑΙΤΟΠΟΣ [2Δ]ΜΗΝ

4. Quite uncertain.

5. Copy ΠΑΠ . . ΤΟΣ.

“God watch over our workshop (6). Have mind of us, the brethren (?) of this τόπος. Amen.”

68.

[+]ΙC ΧC ΡΟΙC ΕΠΑΣΟΙ
 ΙΕΡΗΜΙΑC [ΚΟ]ΥΙ ΠΨΑΠΗ
 The rest illegible.

“Jesus Christ, watch over my brother Jeremias the less, the dealer in [. ”

(1) Cf. 52.

(2) On the biblical Enoch thus invoked on stelae v. THOMPSON in QUIBELL'S *Sagqara* 1912, 48 and references; also CRUM, *Theolog. Texts*, no. 3.

(3) Presumably Apollo's disciple (.īg. Z. XI, 61), though placed before him.

(4) *L. c.*

(5) Cf. 32. Not the local worthy, so often among Thomas's successors. P. of Hnès is invoked *Sagqara* no. 266; another in *D. el Gebrawi* II, pl. XXIX and a saint so named in *Mél. d'Arch.* II, 175, *Baouit* II (1916), 44, *Sagq.* nos. 176, 240. Cf. also the martyr, BM. 344, whose companion's name, Sarmata, is often among those invoked at the Jeremias monastery (cf. ? the reference to “Vandals” there in *Itin. Theodos.*, KRALL LXXXVI).

(6) Perhaps in the sense of ἐργασία “way of life, occupation” (often in *Arophth. Patr.*, v. HOPFNER in Vienna *Denkschr.* 62, II, p. 33), rather than ἐργαστήριον.

69.

Ἰ̅C̅ ϲ̅O̅I̅C̅
 CΑΠOΛΛΩ
 ΠΡ̅M̅M̅Δ̅M̅
 EΩC Δ̅M̅H̅H̅

“Jesus, watch over Apollo, of Mameshe(1). Amen.”

70.

+ ἸC̅ X̅C̅ ϲ̅O̅I̅C̅ EΠ̅A̅C̅O̅H̅ IΩ[

“Jesus Christ, watch over my brother Jo[hn? Joseph?”

71.

Ἰ̅C̅ Θ̅Ω̅M̅A̅C̅ K̅O̅Y̅I̅
 M̅H̅P̅Φ̅A̅N̅O̅C̅
 Π̅E̅B̅C̅O̅H̅ Ḑ̅A̅M̅H̅H̅

2. Copy nen.

“Jesus. Thomas the less and Phanos(?) (2), his brother. Amen.”

72.

Ἰ̅C̅ X̅C̅ Ἰ̅E̅P̅H̅M̅I̅A̅C̅
 M̅H̅A̅Π̅O̅Λ̅Λ̅Ω Π̅E̅C̅
 C̅O̅H̅ Ḑ̅A̅M̅[H̅]
 H̅ E̅C̅E̅Ω
 5 ΩΠ̅E̅

2. Copy nm.

“Jesus Christ. Jeremias and Apollo his brother. Amen. So be it.”

(1) Reading doubtful. Unidentified.

(2) For? Stephanus, among the modern Copts “Fanous”.

73.

Among rough drawings of 3 sailing boats.

+ Ἰ̅ς Ὁ ἈΓΙΟΣ ΑΠΑ
 ΑΝΟΥΠ ΝΟΣ
 ΡΟΙΣ ΦΠ . . Ο
 5. C ΚΟ(Υ)Ι ΠΝΗC Ο

“Jesus, the holy Apa Anoup the great(1), watch over Ph . . . us the less, the sailor(2).”

Beside one ship, ΑΠΑ ΘΩΜΑΣ “Ara Thomas.”

74.

+ ΨΑΣ ΖΕΛΙΑC
 ΠΛΑΚΖΟC † ΜΝ
 ΕΝΩΧ ΚΟΥΙ
 ΠΕΒCΒΟΥΙ

“The master Elias, the mason, and Enoch the less, his apprentice.”

75.

ΠΑΜΟΥΔΕ ΠΛΑΓCΩC

„Pamoute the mason”(3).

76.

(a) ΨΑΣ ΑΜΩΝΕ ΠΕΚΩΤ

“The master Ammonius, the builder.”

(b) ΠΜΑΚΑΡΙΟC ΨΑΣ ΑΠΑ ΑΝΟΥΠ ΠΕΚΩΤ
 CΟΥ ΤΟ ΜΑΚΑΡΙΟC

“The blessed (= deceased) master Apa Anoup, the builder.”

(1) Cf. 29.

(2) The Ο after ΝΕC, if indeed it is to be so read, should = “great”, and mean *ναύκληρος*, or the like.

(3) Another graffito has ΠΑΜΟΥΤΕ, a name found in a Shenoute text, Paris 1317, 46 (= Ms. of BM. 175 etc.). The 2d word is *λαξός*.

(c) ΜΠΤΟΥ ΜΠΕΣΡΟΞΕ

"Of the hill of Pesgrophe (1)."

77.

ΠΑΣΟΝ
 ΠΑΗΣΕ
 ΠΡΜΤΑΠΝ
 ΑΤΟΥ

3. Copy of ΤΑΝΑΙ.

"My brother Paêse of Tannatou (2)."

78.

ΠΑΣΟΝ Μ
 ΑΚΑΡΕ ΠΡΜ
 ΤΑΛΒΙ[

"My brother Macarius of Talbi [(3)]."

79.

+ ΠΑΠΑ ΠΑ
 ΤΗΡ ΚΟΥΙ
 ΚΘΨ[

"Papa Patêr, the less."

L. 3 repeats the name in cryptogram.

80.

+ ΠΑΥΛΕ
 ΚΑΣΕ

"Paul, (the) tanner (?) (4)."

(1) Pshghe-pöhe, in the story of Paul of Tamma (*Miss. franç.* IV, 763), apparently N. of Siût. Cf. the probable situation of Pohe (Bouha), opposite Manfalût. In a Denderah graffito (copy N. de G. DAVIES) is invoked Moses of ΠΕΩΣΕΡΩΞΕ (leg.? ΠΕΩΣΕΠΟΞΕ), with John of Abôt (Abydos).

(2) Unidentified.

(3) Reading doubtful. Unidentified.

(4) Cf. 29.

81.

ΑΠΟΛΛΩ ΠΒΗΩΝ

"Apollo (of) Pbhshn(1)."

82.

] ΜΑΚΑΡΕ ΠΕΘΩΩ

"[Macarius the Ethiopian."

83.

ΠΕΚΕΠΕΝΩΤ

ΑΠΑ ΠΑΥΛΕ []Τ

ΠΟΛΕΤΙΑ Π . . . ΘΗΠΤ

ΠΕΤΖΟΣΣ

About 12 more lines whereof only a few letters visible.

"Our other father (2) Apa Paul [] the religious life (πολιτεία) . . ."

84.

ΠΕΝΩΤ

ΑΠΑ ΓΕΡΜΑΝΟΣ

Cf. next number.

"Our father Apa Germanus."

An ostrakon.

85.

π]ΣΑΓΙΟΣ

λ]ΠΛ ΓΕΡΜ

Ϸ]Θ

Cf. the Germanus invoked in 48, where he seems to be separated (though perhaps accidentally) from the local group, Thomas etc. No such saint occurs in the Coptic calendar.

(1) V. 63.

(2) This peculiar use of ΚΕ- seems to show that "our father" could be regarded, when a title, as a single word, just as ΠΛΩΝ "my brother" was. Cf. 174 n.

Letters.

86.

P ἸΩΣΑΠΠΗΝΙΣ ΠΕΤΣ2ΛΙ
 ΠΘΕΥΝΑ ΠΑΠΟΙ2 ΧΕ
 ΕΠΜΑ ΜΠ2ΩΒ ΜΠΕ
 ΩΠΕ ΣΗΛΥ ΕΥΠΤΟΟΤΨ
 5 ΜΠΠΑΠΑ ΓΕΩΡΓΕ
 † ΜΗΤΕ ΜΜΑΛΧΕ
 ΠΣΟΥΟ ΠΑΨ 2ΑΡΟΥΥ
 ΜΠΡΕΩ ΟΥΠ ΠΑΤ
 ΤΑΛΥ ΟΥΧΑΙ ΨΠ[

“John it is writes to Theōna, of Poih(1), (saying,) As regards the matter of the 2 nets that are in the hands |5| of the *papa* (2) George, give him 10 *maaje* of corn for them. Do not, then, delay giving them. Farewell in the [Lord].”

87.

† ΔΑΠΠΗΛ ΨΜΠΠΔ' ΜΠ[ΠΟΥΤΕ]
 ΠΔΨΜΔΨ ΠΨ[C2]ΑΨ ΠΑΠ[Α]
 ἸΩΣΑΠΠΗΝΙΣ [Μ]ΠΜΑ Π[.]
 ΠΧΙΡ ΧΕΑΡΙ [Π]2ΩΨ ΠΚ
 5 ΜΕ2 ΣΠΤΕ Π[ΑΑ]2Η ΠΧΙ[Ρ]
 ΠΚΤΙ ΤΙΟΥ Π[Ζ]ΕΣΤ̄/ ΠΧΙ[Ρ]
 ΕΤΑΛ2Η [ΤΟΥ]Α ΕΣΤΠ
 ΜΗΤ Π[ΞΕΣΤ̄/

(1) Scarcely the half-legible place following the name of Theōna in 109. One is tempted to read Π2ΟΙ, as in BM. 1130, 11.

(2) This title, ubiquitous in Middle Egypt, the Fayyūm and Nitria, unknown in the south, appears to be borne by the various orders of clerics (a deacon, *Saqqara* no. 319, priests BM. 1130). That it is not merely ΑΠΑ + Π is shown by such cases as BM. 1235; yet in *ib.* 529 it may be this. Note too that in *Saqqara* no. 295, Hōr is invoked as ΠΑΠΑ, but in 26, 36, 76 as ΑΠΑ. Cf. notes on BM. 544, 1130. In 93 here the title alone shows its use as? = priest. In W. HENGSTENBERG'S *Kopt. Papyri* (Munich, J. Rosenthal, 1914), no. 2, the same man is called ΠΑΠΑ and (l. 4) πρ(σβύτερ(σ)). In P. Lond. II, 417, p. 299 the word = priest of a village.

“Daniel(1), by the mercy of God, archimandrite, writes to Apa John of the pickle store(?) (2) (saying), Be so good and (5) fill 2 *lahé*(3) with pickle and give 5 *xestes* of pickle to the *lahé*, that is(4) 10 *xestes* . . .”

88.

Ϙ ΕΡ ΤΑΓΑΠΗ ΠΓ† ΒΤΟ Ν
 ΟΟΟΥΝΕ ΝΜΧΩΛ ΠΠΑ
 ΠΑ ΙΩΣΑΝΗΣ ΦΕΒΕΤΩΡΕ
 ΠΕ ΠΑΙ ΚΑΤΑ ΘΕ ΝΤΑΚ
 5 ΧΟΟΣ ΧΕΜΑΙΒΩΚ Ε
 ΒΟΛ ΝΑΤΟΥΠΡΗΩ Λ
 ΧΟΟΣ ΕΡΟΚ ΧΕΩΔΡΕ
 ΝΕΣΝΗΥ ΖΟΒΕΣΚ Ϙ
 ΝΟΥΤΑΛΥ ΝΑΒ ΤΑΑΣ
 10 ΠΠΑΣΟΝ ΠΕΩΛ ΖΙΤΝ
 ΕΝΩΧ ΠΟΙΚΟΝΟ
 ΜΟΣ Ϙ

„Be so kind and give 4 sacks of onions to *papa* John; for he is the (5). As you |s| said, I will not go forth without a cloak(6), say to yourself, The brethren will cover you. (So) now give them to him. Give it to |10| my brother Pǵōl, from Enoch the steward.”

(1) Cf. 161.

(2) Possibly Π was the last letter in 3 (if so, ΝΟΥΤΕ in 1 was abbreviated). Otherwise one might read Ν†, though this should be Π† ΧΙΡ ΕΒΟΛ.

(3) On this measure v. General Introduction, *Metrology*.

(4) This Greek phrase recurs in BM. 1113.

(5) ΖΕΒΕΤΩΡΕ recalls ΖΕΜΕΤΟΡΕ, ΖΜΝΤΩΡΕ Rossi, *Pap.* II, 1, 7 and 33. But this remains to be explained and to be distinguished from (or identified with) ΖΜΝΤΩΡΠ CRUM, *ST.* 294, 311, or ΖΜΝΤΩΡ, *ib.* 331.

(6) Might be read ΝΑΤΟΥΠΡΗ ΩΛ “ere the sun rise”, were not ΟΥ- a difficulty and did not the next phrase suggest the present version, ungrammatical though it be (ΑΧΟΟΣ should be ΑΧΙC).

89.

†
 † ΕΝΩΧ ΠΙCΣΑΙ ΜΠΑ
 CΟΝ CΤΕΦΑΝΕ ΠΟΙΚ/ ΧΕ
 ΕΙC ΠΑCΟΝ ΕΝΩΧ ΛΧΕΙ ΕΞΡ
 ΑΙ ΝΑΚ ΜΑΡΕΥΤΙ
 5 ΨΟΜΤΕ ΜΜΑΛΧΕ
 ΝΑΡΩΙΝ ΝΑΥ ΜΝ
 ΟΙΠΕ CΝΤΕ ΝΒΝΝΕ
 ΜΝΟΥΦΟΡΟC ΝΗΡΠ
 [ΛC] ΕΩ[ΩΠ]Ε ΜΝ
 10]Υ ΕΤΒΕ

From Enoch to Stephen, who recurs in 188, 376 and probably 184.

“Enoch it is writes to my brother Stephen, the steward, (saying), Lo, my brother Enoch is come down (? up) to you. Let him be given |5| 3 *maaje* of lentils and 2 *oipe*(1) of dates and a *phoros* of [old?] wine(2). If [. . .”

90.

† ΛΡΙ ΤΑΓΑΠΗ . ΝΓΤΙ
 CΝΤΕ ΜΦΟΡΟC ΜΝ
 ΜΝΤCΝΟΟΥC ΝΛΑΚΟΝ
 ΝΕΡΠ ΛC ΝΠΑΠΑ
 5 ΑΝΑΡΕΑC ΛΥΩ
 ΑΝΑΥ ΕΠΩΩΥΤ
 ΝΕΠΕΝΙΠΕ ΜΝ-
 ΤCΝΤΕ ΝΑCΦΑ . .
 ΜΠΑΛΛΕΞΟΙΡ
 10 ΝΝΑΥ

The text is continued apparently on 91, which was part of the same pot.

(1) Cf. BELL in P. Lond. V, p. 158 ff.

(2) Cf. 90 etc.

“Be so kind and give 2 *phoros* and 13 *lakon* of old wine(1) to *papa* [5] Andrew. And see to the iron keys and the 2 . . . (2) of Plalehoire (3) . . . [

91.

+ ΛΥΩ ΜΟΥΣ ΤΕΥ
 ΒΛΛΙΤΕ ΠΗΕΣ ΠΛΥ
 ΜΗΜΟΥΣΟΤΣ ΠΕΡ.
 Π ΛΣ ΤΑΑΣ ΠΑΠΑ
 5 ΣΩΡ ΣΙΤΗΠΑΣΟΗ
 ΠΑΠΠΟΥΤΕ

This is the conclusion, it seems, of the text on 90, though written on the left of it.

“And fill their *kolathe* (?) (4) with oil for them and their *hots* with old wine. Give it to Apa Hôr(5), from my brother Papnoute.”

92.

ΤΑΑΣ ΠΠ
 [ΛΠΠ]ΟΥΤΕ 21
 ΤΠΠΕΦΙΩΤ
 ΧΕΥ ΦΟΡΗΣ ΣΠΤΕ ΠΠΠ
 5 ΕΡΠ ΠΔΙ ΠΠΣΟ ΠΣΟΥΠΕ
 ΠΣΔΣΕ ΜΠΠΛΑΚΟΗ ΠΠ
 ΕΣ ΜΠΠΠΠ ΠΒΗΡ ΠΩΤΣ
 ΜΕΛΣ ΛΥΩ ΜΕΣ ΠΑΡΩΠ ΠΠΠ
 ΡΠ ΠΠΠΙΩΤ ΛΥΩ ΧΟΥΣΟΥ ΠΔΙ
 10 ΠΠΠΠΛΥ ΛΥΩ ΧΕΥ ΟΥΦΟΡΗΣ ΠΠΤΑ
 ΡΠΧΕ ΠΔΠ ΜΠΠΟΥΦΟΡΗΣ ΠΣΕΜΧ ΠΣ

(1) Opposed to ΜΡΙΣ *mustum*, γλεῦκος in KRALL CCXXXIV, Ryl. 158. Cf. also CO. 235.

(2) Ασφαλές could scarcely be treated as feminine.

(3) V. 139. ΠΠΠΛΥ presumably for ΠΠΛΥ; cf. 91.

(4) Κόλλαθον is sometimes a measure of liquids (BM. 1129, ? 1041), but our word scarcely looks like a form of it.

(5) Also addressed in other letters.

ΥΡΟΥΓΩΗ ΛΥΩ ΧΕΥ ΦΟΜΗΤ ΠΞΕC
 ΤΗΣ ΠΧΪΡ ΠΑΜΟΚΡΕ ΠΑΗ ΛΥΩ
 ΧΕΥ ΒΤΟ ΝΟΙΠΕ ΠΣΟΥΟ ΠΣΙΚΕ
 15 ΠΑΗ ΕΒΟΛ

“Give it to Parnoute, from his father. Send me 2 *phoros* of [5] wine and 6 bags of loaves and the jar of oil and 10 baskets of salt- (1). And fill the (2) of wine for (3) my father and send them me [10] at once. And send us a *phoros* of salt-fish and a *phoros* of (3) vinegar. And send us 3 *xestes* of pickle of (4). And send us out 4 *oipe* of corn for grinding (5).”

93.

ΠC[
 ΜΕΡΙΓ. Η[
 ΖΑΘΗ ΜΕΗ[
 ΕΤΕΚΜΗΤΪΩ[Τ
 5 ΤΠΟΟΥ ΦΜΟΥΗ [ΠΒΑΜΟΥΛ ΠΑΗ]
 ΤΑΠΟΤΠΟΥ ΠCΙ[Μ ΛΡΙ]
 ΤΑΓΑΠΗ ΠΓΤΕΥ Μ[
 ΠΒΑΔΔC ΠΑΗ ΛΥΩ Τ[ΠΕΥ ΟΥ]
 CΟΗ ΕΒΟΛ ΜΠΠΑΣΟΗ ΦΙ[
 10 ΠCΟΥΕΡ ΖΑΤΟΥΩΠ ΞΜΠ. [
 ΜΟΠ ΕΙC ΠΑΣΟΗ ΠΑΠΠΟΥΤΕ Ψ[Ω]
 ΠΕ ΛΥΩ ΠΚΑΙΠΑΠΛ ΨΔΒ
 ΕΡ ΟΥΚΟΥΙ ΠΕΚΟΤ ΜΕCΩC
 ΟΗ ΨΑΤΨΟΥΗ ΠΒΚΑΚΛ ΕΒΟΛ
 15 † ΛΥΩ ΒΙ ΠΡΟΥΨ ΠΨΟΜΗΤ
 ΠΒΑΜΟΥΛ ΠΗΡΠ ΠΑΗ ΖΑΤΗ . .
 CΠΑΠΟΥ ΕΡΨΑΠΠΕΒΑΜΟΥ[Λ]

(1) Cf. 164, where this unknown word perhaps recurs.

(2) A measure? But the reading is uncertain. Perhaps ΤΙ “five”, and not the article precedes it.

(3) Cf. 186.

(4) Looks like a foreign word; presumably indicates the kind of pickle.

(5) CΟΚΕ might be read.

ΕΙ ΕΞΑΙ ΕΥΟΤΠ ΝCΙM ΧΟΟΥCΟ[Υ]
 ΗΑΝ ΕΒΟΛ ΤΑΠΟΤ[ΠΟΥ]
 20 ΝΕΙ ΕΞΑΙ +
 ΟΥΧΑΙ ΖΜΠΧΟΕΙC

“. . .] it is [writes to his] dear [father]. Before [all things I] your fathership [. . . .] |5| send 8 [camels], that we may (?) load them with fodder(?). [Be so] kind and send(?) (1) [. . . .] loaves to us and [send?] out the(?) brother and my brother Phi[. . .], |10| that they may stay with us in [. . . .]. For lo, my brother Papnoute is sick(?), and the *papa* (2) too will pay (him) a little visit(?). And afterwards he (?) will raise (3)

|15| And provide 3 good camels(4) for wine for us When the camels come up (? down) loaded with fodder, send them out(5) to us, that we may(?) load them (with the wine) for coming down (? up). Farewell in the Lord.”

94.

Ϙ ΤΑΑΣ ΜΠΑΪΩΤ ΑΠΑ ΙΟΥCΤΕ
 ΖΙΤ̄ΠΝΕCΠΗΥ ΜΠΟΖΕ
 ΑΡΙ ΤΑΓΑΠΗ ΧΕΥ ΝΕΛΜΟΥΛ ΤΗ
 ΡΟΥ ΗΑΝ ΝCΕCΕΚΕΖ ΠΠΕΪΒΗΤ
 5 ΕΜΜΟΝ ΩΑΝΕΪ ΕΞΡΑΪ ΠΤΕΥΩΗ
 ΜΠΩΛ

“Give it to my father, Apa Justus, from the brethren of Pohe (6). Be so kind, send us all the camels, that they

(1) ΤΕΥ? = ΤΠΕΥ. Cf. here ΤΑ(Ρ)Ν-, ΜC(ΠΠ)CΩC, ΕΞ(Ρ)ΑΙ, ΩΛ(Κ?)-.

(2) Cf. 86 n. Here? “the priest”.

(3) Quite uncertain. Since ΠC- looks like 2d sing., one might read ΩΛ(Κ)ΤΩΟΥΠ. But CΚΑΚΑ may be a noun (? cf. ΩΚΕΑΚΕΑ BUDGE *Misc.* 6).

(4) Or “camel (loads)”, as in 204 etc. Cf. Introduction, § *Metrology*.

(5) “Out”, with verbs of sending, going, coming, generally indicates motion from the desert to the Nile valley.

(6) Recurs probably Ryl. 255. Pohe (n)nekam is a place in W. HENGSTENBERG, *Kopt. Papyri* (Munich, J. Rosenthal, 1914), no. 4. Cf. ? Bûhê, near Manfalût. On the northern side of Siût we find Peshgêpohe (ZOEΓA 307, cf. 76 above). But

may clear out (1) these palm-branches. For we will come up (? down) on the night of the feast."

95.

+ ΧΙ ΝΕΒΕΛΧΕ ΝΕΜΑΝΘΑΜΟΥΛ
 ΜΠΚΥΡΙΣ ΣΑΡΑΠΙΩΝ ΛΥΩ ΕΙΜΕ
 ΧΕΕΥΟΥ ΝΑΚ ΤΑΑΣ ΜΠΑΣΟΝ
 ΠΑΠΝΟΥΤΕ ΠΟΙΚΟΝΟΜΟΣ
 5 ΖΙΤΝΕΝΩΧ ΠΕΧΕΙΩΤ +
 ΛΥΩ ΟΥΛΑΖΟΥ ΕΠΜΑ
 ΝΤΑΚΧΟΟΣ ΕΡΟΪ

"Take the potsherds of the camelherds to master Sarapion and learn what they are (worth) to you (2). Give it to my brother Papnoute the steward, from Enoch, his father. And leave them (3) in the place you told me of."

96.

Papyrus.

Π]Ε4C2ΑΪ ΜΠΕ4ΜΕΡΙΤ ΝCΟΝ ΑΠΑ ΒΙΚΤΩΡ ΠΑΡΧΙΜΑ[ΝΑΡΙΤΗΣ
 ΜΠ]ΤΟΟΥ ΕΤΟΥΛΛΒ ΖΜΠΧΟΕΙC ΧΕΡΕΔ.Ε ΜΠΜΑ ΝΕΩΝΗ[Υ?
]ΟΥ ΧΕ. Π Μ[. .]ΤΡΗΜΗΣΕΝ [
 ΩΟ]ΜΤΕΙ ΝΟC ΝΑΛΖΥ ΝΑΚ[

verso

+ ΤΑΑΣ ΕΠΑΣΟΝ ΒΙΚΤΩΡ ΖΙΤΝ[

more likely here than these is Bûhê بوهه in the neighbourhood of Kâw (AMÉ-LINEAU, *Géogr.* 584). According to SPIEGELBERG Pohe is also one of the names of El-Hibeh, S. of Feshn (*Ag. Z.* LIII, 3).

(1) So far only known as Bohairic. This seems to be the absolute form.

(2) The ambiguity of prepositions makes the meaning of this sentence doubtful.

(3) The potsherds, which doubtless bore receipts. Perhaps some of the identical ostraca here edited, *e. g.* 205 ff.

“... writes to his dear brother Apa Victor, the archimandrite (?) of the Holy Mount(1). Hail in the Lord. As regards the nets tremis 3 (?) large *lahé* to you .. Give it to my brother Victor, from ...”

97.

+

Ϡ ΖΗΣΙΑΣ ΠΕΒ
 ΣΖΛΙ ΜΠΕΥΣΟΠ
 ΠΜΛΠΠΟΥΤΕ ΠΑΠΑ[
 ΠΕΙΚΟΠΟΜΟΣ ΧΕ[
 5 ΜΑΡΕΤΕΚΜΠ[ΤΣΟΠ
 ΠΠΒΛΜΟΥΛ[
 ΠΠΣΟΥΗΠΤΟΥ[

“Esaias it is writes to his pious brother Papnoute, the steward(2), (saying), Let your fraternity [] the camels [] their price [.”

98.

+

+ ΠΑΠΠΟΥΤΕ
 ΠΟΙΚ/ [ΠΥ]
 ΣΖΛΙ . ΠΠΠΩΧ
 [ΧΕ]ΛΙΤΠΠΟΥ ΠΛΚ ΧΕ
 5]ΠΠΩ ΠΛΙ ΠΠ[
]ΛΚΤΠΠΟΥ [..]

“Papnoute, the steward [it is] writes to Enoch, (saying), I sent to you, (saying), [Send?] the ass to me and [.] you sent[”

(1) Is this the Holy Rock of Thomas? The letter being found at W. Sarga makes this not improbable. But cf. Ryl. 139.

(2) Cf. 181.

99.

+ ΑΠΑ ΕΠΩΧ ΕΥΕΣΑ[Ι Π-]
 ΠΑΣΟΝ ΕΠΩΧ ΠΟΙ...
 ΠΝΕΣΙΝΥ ΧΕΑΡΙ ΤΑΓΑΠΗ
 ΠΓΚΑ ΠΚΟΥΪ ΠΩΠΡΕ Π.
 5 2 ΠΒΑ ΟΥ ΕΣΟΥΠ
 ? ? ΟΥΩΠ

L. 5. ΟΓ ΒΑΛΤΟΥ.

"Ara Enoch writes to my brother Enoch, the steward(?) of Nesiêw (1), (saying), Be so kind and permit the boys ["

100.

ΠΑΤΗΡΜΟΥΤΕ ΠΕΥΕΣΑΪ ΜΠΑΣΟΝ ΠΔ[
 ΠΩΠΡΕ ΕΡΟΚ ΑΥΩ ΜΑΡΕΠΕΚΠΑ ΤΑΣΟΠ[
 ΤΗΟΕ ΠΠΑΚΑΠΗ ΠΠΒΩΚ ΕΣΟΥΠ ΕΠΜΑ ΠΩΩΠ[Ε
 ΠΓΒΩΚ ΕΣΟΥΠ ΕΤΕΚ[ΚΛΗΣΙ] Δ ΠΓΠΔΥ ΕΠΕΨΟΥΨ[Τ
 5 ΣΑΣΗΤ ΜΠΜΑ ΠΣΗΠΑΚΕ [ΠΓ. .]Υ ΠΕΨΟ[Μ]ΠΤ ΠΛΑΣ
 ΠΣΙΠΟΥ ΠΑΪ ΜΠΠΕΨΠΕ [. . . Δ] ΨΕ ΕΧ[Π . . .]ΠΤ[
 ΑΥΩ ΠΓΩΠΡΕ ΕΤΚΑΛΑ[
 ΠΑΪ ΣΩΩΣ ΜΠΠΣΠΕ[
 ΑΥΩ ΑΡΙ ΤΑΓΑΠΗ Δ[
 10 ΕΥΠΟΤΣ ΒΩΚ Ε[
 ΕΠΕΪΚΛΕ ΠΒ[
 ΠΩΩΠΤ ΠΑΪ Τ[
 ΑΥΩ ΧΟΟΥ ΜΠΤΣΕΠΠΟΥΣ[
 + ΣΗΠΑΤ[
 ΕΛΘΕ ΠΑΪ ΕΠΟΥΨΑΠ Ρ[

"Patermoute it is writes to my brother, the d[eacon? . . .]. We greet you and may your pity reach us. [Do] the

(1) This place, occurring 7 times, may be compared with Ένσεύ, a village of the Hermopolite nome (P. Fior. I, p. 12, III, 46, *BGU*. IV, 1089; cf. Νεσευ in P. Cairo, vol. II). Generally written ΝΕΣΙΕΥ, sometimes however (346, 353) ΝΕΣΙΕΣ.

great kindness and go in to the dwelling (1) [. . .] and go in to the ch[urch] and look in the window (niche) [which is] |5| on the north side of the place of congregation (2) [and send (?)] those 3 packets (?) of tow (3) to me and that net that hangs (?) on [. . . .]. And [be so kind] as to ask about the [” Other requests are made, the last |13| being for” 12 [? baskets] of loaves on loan.”

101.

+

+ ΤΕΟΥΝΟΥ ΕΤΚΝΑ
 ΧΙ ΠΤΙΒΗΛΧΕ ΒΩΚ
 ΕΞΟΥΝ ΕΠΜΑ ΝΨΩΠΕ
 ΧΙ ΠΙΟΥΤΑΣ ΠΨΕΨΩΤΕ Μ[Ν]
 5 ΤΜΑΨΕ ΜΝΠΕΣΖΟΥΡ ΜΝΟΥ
 ΚΕΛΚΟΛΕ ΠΚΑΠ' ΠΑΒΩ' ΠΤΕΠΑΠΑ
 ΠΙΖΗΥ ΜΝΣΩ ΟΙΧ ΝΣΙΠΠΟΝ ΑΛΛ/
 ΧΟΟΥΣΟΥ ΝΑΙ ΠΣΟΟΥΤΗ ΕΤΣΟΜΤΕ
 ΑΛΛ/ ΠΑΝΤΟΣ ΧΟΟΥΣΟΥ ΝΑΙ ΜΝΨΕΠ
 10 Ε ΠΤΕΧΡΙΑ ΠΨΑΡΕΠΑΣΟΝ ΑΠΟΛΛΩ ΧΟΟΣ
 ΧΕΙΟΥΛΨΣ +

“As soon as you shall receive this potsherd, go in to the cell (*lit.* dwelling (4)), take the (5) and |5| the balance and its ring and a ball of net cord, (belonging?) to *papa* Pihêw, and 6 “hands” of tow. (6) But send me them

(1) Cf. 101. Here it must comprise a group of monastic buildings, as it seems to do at Saqqara and Bawit.

(2) A part of the church? ΜΑ ΠΣΥΝΑΓΓΕ in Rossi, *Pap.* I, III, 52 may be “chapels”.

(3) Cf. BM. 1128.

(4) V. 100n.

(5) Both obscure words. With the second cf.? Rossi *Pap.* II, III, 44 ΨΠΨΩΤΕ, BM. 1090 ΨΠΨΩΤΕ, the former perhaps “pillow, cushion”.

(6) That στόπλιον is flax-tow is clear from Paris 129¹⁶, 11 (cf. ΖΟΕΓΑ 239n.): an Alexandrian trader buys all the ΣΙΠΠΟΝ from the fields which (the martyr) Paëse had sown with flax (ΜΑΖΕ). In Paris 44, 86b it is translated by *mishâkah*. But it is also a material for clothing, e. g. *Mus. Guim.* XVII, 218.

forthwith, to the But by all means send me them, with the remainder [10] of the things needful(1), whereof my brother Apollo says he wishes them."

102.

ΤΕΥ]ΩΗ ΤΗΡC ΕΜ
 [ΠΟΥ]ΕΙ ΕΒΟΛ ΖΜΠ
]ΤΠΥΛΗ ΕΜΠΟΥ
 CΩ]ΖΙΧΩC ΑΥΩΡΩΩ
 5 [Ρ ΤΑΙΤ]Ε ΘΕ ΝΤΑΠΤΟΥΧ
 ΧΟΟΥ ΕΡΗC ΧΕΜΑΡΕΠ
 ΟΥΑ ΠΟΥΑ CΩ ΖΙΧΝΤΕC
 ΠΥΛΗ ΑΥΩ ΧΟΟΥ ΕΒΟΛ Π
 ΤΕΝΠΕΑ ΠZΩC ΜΠΕΙΧΟΙ
 10 ΕΜΟΝ ΑΝ-† ΤΕΝCΙΧ Π
 ΚΟΥΙ CΟΝ ΧΕΝΤΝΕ[Ι]
 ΜΠΟΟΥ ΕΝΕ-† ΟΥΖΟ
 ΛΟΚΟΤ/ ΤΑΛC Μ
 ΠΑΙΩΤ ΑΠΑ ΪΩΥ^C
 15 ΤΕ ΖΙΤΝΪΩΖΑΝ
 ΠΕCΩΗΡΕ

" . . .] all the night, they being [unable ? to] come forth from the [] the gate (2) (and) unable [to remain?] there; and they were disquiet[ed. |5] And]so the *dux* (3) sent them southward, (saying), Let each one remain at his gate. And send out, so that we may arrange (4) the matter of the ship; [10] for we have given our hand to the little brothers (5) that we would come today and pay a *solidus*. Give it to my father, Apa Justus, [15] from John, his son."

(1) *Χρῆμα* "property, belongings" similarly in *Miss. IV*, 729.

(2) Cf. ? a place to the north of Shmûn, ΤΠΥΛΗ ΝΖΟΒΝ, *Ryl.* 364 u. Perhaps merely one of the town gates.

(3) At Antinoe presumably.

(4) *Leg.* ΠΕΛC.

(5) For † CΙΧ "promise" v. *BM.* 1137, *Ryl.* 357. "Little brothers", as contrasted with the "great brothers", the monastic magnates, dignitaries who represent the community in two papyri from Balaiza.

103.

P APH TAKAPE NTCEY
 NOY EKAXI TEIBAAX
 MAREOYA ZHPECPNHY
 BOK EZHT PEMOYTH
 5 PEIDAPOOYRE MON TEI
 XPHATE: TAAC HA
 HA FOIBAMWNI
 ZHTHANA IOYCTE
 PEBIOT +

From Justus, probably the recipient of 94, 102, 113.

“Be so kind, so soon as you receive this sherd, let one of the brethren go northward and let him satisfy (1) |5| this . . . (2); for there is need (to do so). Give it to Apa Phoebammôn, from Apa Justus, his father.”

104.

P TAAC H APA ENOX POI
 XONOMOC ZHTHACON
 ENOX CIG ΓEWP
 GE ΠHEEB MPAIBEPHOC
 5 AXEI ΠAK EZPAI APH TA
 ΓAPH BOK EPMA THCAN
 ΩBPHNE THMA4 EMMON AY
 XOC XEENOYEW TMAΩPT
 MHPACBAN MHPKOYI MAΩPT

(1) Or “make terms with”, v. KRALL CLVII; or “pay”, v. Ryl. 343n.; or possibly “summon”, MOYT(E), cf. BAX(E).

(2) Title or name? If the former, cf. perhaps ΠOAYPE (LEMM, *Bibelfr.* I, 267), though this may be but a descriptive epithet (cf. COOYPE *CSCO.* 73, 46, 47 and OAYAE *ib.* 59). One may however equally read APOOYPE EMOH (as in 102, 106, 107 etc.) and see perhaps here a variant of ZAPOP, in its original meaning, “messenger” (v. SETHE in *Göttinger Nachr.* 1916, 118 ff.; also Ryl. 224 and BM. 1075, APOP). The preceding demonstrative would make a name unlikely; but PEI- TEI- is really, the article, as so often in these texts.

10 ἄποϣψ λγω † κεχογωτε ἡ
 λιτρα ἡσιπηε ναγ ρ
 ογχαῖ ἄπιχογιϣ ρ

“Give it to Apa Enoch, the steward, from my brother Enoch. Lo, George, the sailor of the *libernus* (1) (ship) |s| is come up to you. Be so kind, go to the place of the palm-fibre dealers (2) with him; for they say, We want the cable (3) and the towing rope (4) and the small cable |x0| of the (5). And give them other 20 litres of tow. (6) Farewell in the Lord.”

105.

† απ[
 ϣαῖ ηα[
 ηαἡψβηη[ε
 ἡνοογ ϣο ἡψο[
 5 ἡδαμογλ ηαν επ.[
 ἡσοογἡ λγω εκωλη
 επτογ ἡκαμ ἡνοογ
 ϣογ εγτηκ †

“Ap[a it is] writes to [.], the palm-fibre worker, [(saying), be so kind,] send us 6 . . . [|s| for (?) camels for [.] forthwith. And if you find as many (?) reeds, send them, in good condition.”

(1) In Greek texts neuter, *λίβυρον* or fem., *λίβυρνίς*; but here and in QUIBELL-THOMPSON, *Sagqara* no. 367, masc. The *liburnus* should be a war-ship; cf. GROSSE, *Röm. Militär-gesch.*, p. 77 f.

(2) Cf. Ryl. 217 n. for this material (*σεβένιον*), whence monkish clothing etc. was made. Rope of it, Hyvernat, *Actes* 166, P. Lond. IV, p. 129 n.

(3) V. P. Lond. IV, p. VI. It further occurs, as anchor cable, in LAGARDE, *Catenaë* 54, 100. Here both genders are given (readings certain). The other instances show none. Presumably it is masculine.

(4) Preserved by ZOEGA, 614. Survives in modern Egypt as *libân*.

(5) Looks like a Greek word: ? *ζύβος*, ? *χοπίς*.

(6) Makers of palm-fibre rope perhaps made others of tow, *στίπιον*. Cf. 101.

106.

† ΖΛΘΗ ΜΠ · ΖΩΒ ΝΙΜ
 † ΩΠΗΕ ΕΡΟΚ · ΑΡΙ ΤΑ
 ΓΑΠΕ ΧΟΟΥ ΖΗΚΟΥΪ
 ΠΗΡΠ ΕΒΟΛ ΠΕΩΩΣ : ΕΜΟΠ
 5 ΑΠ† ΤΚΟΥΪ ΖΟΤΣ ΣΕΝΤΕ ΝΑΥ
 ΠΕΧΑΥ ΧΕΠΟΥΕΩΟΜΤΕ ΜΗΝΕ
 ΑΜΟΥ ΕΒΟΛ ΝΚΠΘΕ ΜΟΟΥ : ΛΥΩ
 ΧΙ ΜΑΧΕ ΣΕΝΤΕ ΠΒΕΝΕ ΝΑΥ
 ΓΑΣ ΠΑΠΑ ΕΠΩΧ ΖΙΓΠΠΑ[ΠΑ]
 10 ΙΣΑΚ : ΠΡΩ ΠΑΤΕΙ Ε[ΒΟΛ]
 ΧΕΠΕΥΟΥΩΣΗ

"Before all things I greet you. Be so kind, send a little
 |5| wine out to the shepherds. For we gave them the 2 small
hots and they said, We want 3 a day. Come out and satisfy
 them(1). And bring 2 *maje* of dates for them. Give it to Apa
 Enoch, from *papa*(2) |10| Isaac. Do not delay to come [out],
 for they have been idle (3)."

107.

† ΑΠΑ ΕΠΩΧ ΠΕΧΣΖΑΪ Μ
 ΠΑΣΟΝ ΚΩΣΜΑ ΧΕΚΑ ΕΤΟ
 ΠΡΑΪΡΕ ΣΑΒΟΛ ΖΕΠΟΥΜΑ
 ΟΥΛΛΟΥ ΠΚΤΪ ΟΥΚΟΥΪ ΠΪΩΤ
 5 ΠΑΥ ΠΤΕΠΕΥΣΩΜΑ ΕΡ
 ΩΑΥ ΕΡΟΟΥ ΠΟΥΚΟΥΪ ΕΠ
 ΟΠ ΕΟΥΩΩ ΕΓΑΛΥ ΕΤΩΕ
 ΛΕΕΤ ΜΠΠΑΚΑΡΧΟΣ
 ΠΑΠΤΟΣ ΟΥΠ ΜΠΕΡΩ
 10 ΠΑΤΕΡ ΦΩΒ

(1) Shepherds were considered troublesome people; criminals sometimes (BUDGE, *Apoc.* 106, *RP.* no. 54), or merely illbehaved (*Synax.* 16th Kihak in *PO.* III 470, *ROC.* 1912, 294, P. Lond. V 1682, MAKRIZI, *Monast.* no. 55, *Churches* no. 65). Pachomius, seeing them neglected, built them a church in the neighbouring desert (*Vita*, *ASS.*, § 20). Cf. also P. Cairo MASP. 67002.

(2) Or "brother", ΠΑ[COΠ].

(3) Or "lest they be".

“Apa Enoch it is writes to my brother Cosma, (saying,) set 4 sucking-pigs (1) apart, in a place by themselves, and give them a little barley, |5| that their bodies may improve somewhat thereby. For it is desired to give them to the pagarch’s bride. By all means, therefore, do not leave |10| the matter undone.”

108.

+ ΛΠΑΠΝΟΥ
 ΤΕ ΕΙ ΕΨΩ
 ΜΜΟΣ ΕΡΟΪ
 ΧΕΕΚΑΝΑΓΚ
 5 ΑΖΕ ΠΠΚΟΥΤ
 ΕΥΣ ΕΝΟΥΖΒ
 ΕΦΟΪ ΟΥΩΩ Π
 ΠΡΠΑΡΑΓΕ ΠΠΚΟΥ
 ΤΕΥΣ ΨΑΝΤΟΥΩΛ
 10 ΤΩΩΨΕ ΧΕΚΣΟ
 ΟΥΝ ΧΕΠΚΑΙΡΟΣ Π
 ΤΩΩΨΕΠΕ ΠΛΪ

“Parnoute has come, telling me that you are compelling |5| the (2) to yoke (a beast to) the waterwheel (3). Please do not molest (?) (4) the until they harvest |10| the field; for you know that this is the season for (harvesting) the field.”

109.

+
 Ρ † ΝΟΪ ΓΑΡ ΧΕ[. . . .] ΠΤΕ ΤΗΩ
 ΣΙΩ ΠΧΟΕΙΣ ΝΕΩΤ ΝΩΛ ΝΣΟΠ

(1) ΡΑΛΡ in Ryl. 158, 159 is an element promised by husbandmen in their rent in kind. It recurs *ib.* 391. Fem. ΡΑΛΡΕ appears thrice among gifts of farm produce in KRALL CCXLII; also obscurely in BM. 1111. This probably is our word. Its meaning is now assured by WESSELY, *Stud.* XX 218, 29, where χοιράδα holds exactly the place of this in the identical formula.

(2) Recurs *Rev. ég.* IV, 9 ΚΟΥΤΗΥΣ, and as ΚΟΥΔΕΟΣ in BM. 1130. Meaning uncertain. For? ζουρέύς or στυτεύς.

(3) This phrase occurs in Ryl. 340. Cf. perhaps ΒΩΚ ΠΩ ΕΦΟΙ, CO. 229.

(4) Cf. CO. 61 n. for this use of παράγειν.

ΗΕΝΒΑΡΟΣ

ΑΤΕΓΝΒΙ ΖΑΝΑΩΩΩΤ ΜΗ †ΠΑΡΑ
 ΚΑΛΕΙ ΝΓΕΤΗΖΩΣΙΩ̄ ΝΕΙΩΤ ΖΑΠΙ
 5 ΚΑΙ ΤΕΤΗΧΩΚ ΠΕΤΗΝΑ ΕΒΟΛ
 ΠΡΟΣ ΤΕΤΗΝΟΣ ΠΑΚΑΠΕ ΕΤΕΟΥΓΕΙ
 ΤΗΤΗΣ ΕΖΟΥΗ̄ ΕΤΑΜΕΤΕΛΑΧ̄Ι
 †ΗΟΪ ΓΑΡ ΧΕΝΤΑΪΤΟΛΜΑ ΛΙΣΖΑΪ Η̄ΤΕΤΗ
 ΖΟΣΙΩ̄ ΝΕΙΩΤ ΕΤΤ̄^α ΠΑΡΑ ΠΑΕΜΠΩΑ
 10 ΑΛΛΑ † ΣΗΓΗΩΜΗ ΠΑΪ ΖΗΠΙΚΑΙΖΩΒ ΠΑΙ
 ΑΥΩ ΤΕΤΗΤΓΑΣΚΕ ΠΑΪ ΕΠΕΤΕΩΩΕ
 ΖΗΠΕΤΗΣΒΟΟΥΕ ΕΤΖΟΛΕ
 ΘΕΥΠΙΑ ΠΑΚΑΛ

“Indeed I know that [I have importuned?(1)] your most saintly(2) lord fathership many a time and you have borne with my needs and our burdens. I entreat your most saintly fathership regarding this |5| also (and) that you would complete your charity, in accordance with your great benevolence that you have toward my humility. For I know that I have been bold in writing to your most saintly, revered fathership, beyond my deserts. |10| But grant me indulgence(3) in this matter also and instruct me what is fitting by your sweet teaching. (From)(4) Theona, the”

110.

Ρ ΙΩΣΗΦ ΠΑΜΡΕ
 ΠΤΑΒΙ ΖΗΦΟΪ
 ΜΠΕΩΜ ΧΕΜΗ ΑΠΑ
 ΠΑΠΟΥΤΕ ΠΕΚΟΠΟ
 5 ΜΟΣ ΧΕΤΙ ΣΟΥΥ ΠΖΕ
 ΠΑΚΡΑΤΗΝ Λ
 ΠΚΑΜΑΛΙΓΗΣ

(1) †ΖΙΣΕ or the like.

(2) Ὁσιώτατος usually indicates a bishop, sometimes an abbot. Here gender requires ὁσιότης v. Ryl. 289 n.

(3) As in *RP*. no. 11.

(4) Before the name a short, wavy line, possibly abbreviating ΖΗΤΗ.

“Joseph the baker came from the vineyard meadow(1), (saying,) Did not Apa (?) Papnoute the steward say, Give 6 . . . of pure (wine(2)) to the camelherds.”

III.

[P ΠΕΣΝΗΥ ΜΠΤΟ]ΟΥ ΠΤΑΛΑΥ ΕΥΣΣΑΙ
 [ΜΠΕΝΕΙΩΤ ΠΕ]ΠΙΣΚΟΠΟΣ ΜΠΙΣΑΚ
 [ΠΑΡΧΗΣΥΜ]ΜΑΧΟΣ ΧΕΠΛΑΘΕΤΕΕΠ
]ΑΠΡ ΞΩΒ ΚΣΟΟΥΗ ΓΑΡ ΧΗΜΠΗ
 5 ΤΣΗΠΡΟΣΟΤΟΣ ΠΙΜΑΥ ΧΕΠΛΑΘΠΑΣ
 ΔΡ ΤΑΚΑΠΕ ΟΥΗ ΜΑΡΕΤΕΚ
 ΜΠΤΧΟΕΪΣ ΚΕΛΘΟΥΕ ΠΚΩΛΩ
 ΠΜΑ ΤΗΡΨ ΜΠΗΚΕ ?
 ΜΕΡΗ ΟΥΠ ΜΟΠ ΤΠΡΞΩΨ ΞΗΚΕ
 10 ΟΥΟΠ ΞΩΨ[

“[The brethren(?) of the moun]t(?) of Talau(3) write [to our father(?) the] bishop and Isak [the chief cou]rier(4), (saying,) If(?) we neglect(?) (5) when working, for you(6) know that we have not [s] income whence to live, be so kind, then, let your lordship give order and render the whole place equal with the other parts . . . us, for we work in other [10] ones (? places)[

III 2.

†
 † ΞΛΘΗ ΜΠΠΩΔ[ΧΕ]
 ΤΙΑΑΣΠΑΣΕ ΝΤΕΤΜ[ΠΚΩΤ
 ΤΙΤΑΜΟ ΤΕΤΜΗΩ[Τ
 ΞΕΝΚΕΡΩΜΕ ΠΑΝ Μ[
 5 ΤΟΚ ΕΨΟΛ ΞΝΕΨΧΩΜ[

(1) In specific place-names $\epsilon\omega\mu$ occurs as *Pgomentow* P. Lond. IV 1419, 223, *Pkaum(h)ét* P. Cairo MASP. 67109, 25.

(2) Cf. 180 n.

(3) The monastery of *Tarow* at Aphrodito is sometimes written *Talaw*; v. P. Lond. IV p. 589.

(4) Cf. 206. Whether such is the right translation here may be doubted. Cf. BELL in P. Lond. IV p. 163 n., Ryl. 258 n.

(5) An unlikely translation (supposing $\epsilon\eta\mu\lambda\lambda\theta\epsilon\tau\epsilon\iota$: cf. l. 5).

(6) 2nd sing. is used throughout, clearly addressing the bishop.

ΩΑΝΕΡ ΧΡΙΑ ΝΕΟΛΕΠ [
 ΧΙΝΕΤΠΕ ΝΥΤΟΟ[Υ Π
 ΕΠΚΩΤ ΕΜΟΝ ΕΙΣ ΠΕΩ[
]ΜΠΕΝΒΕΝ ΘΥ ΚΩΤ[
 10]Σ ΚΕΤΑΙΟΥ ΠΥ
 ΜΠ]ΡΕΩΠΕ ΠΙ.

"Before speech (of the matter), I salute your [father]ship
 [...] I inform your fathership [...] other men to us [...] |s|
 you out from his ... [...] if we need to display [...] from
 over 4 [...] for the building. For Io, the [...] we have not
 found means (to) build, [...] |10| other 50 and he [...]]
 seize (?) ... [

113.

Ρ ΤΑΑΣ ΜΠΑΜΕΡΙΤ
 ΝΕΙΩΤ ΑΠΑ ΙΟΥΣΤΕ ΖΙΤΝΠΑ[ΠΠΟΥΤΕ
 ΑΡΙ ΤΑΓΑΠΗ ΝΗΜΑΙ ΕΩ[ΩΠΕ
 ΤΝΩΠΕ ΝΤΕΚΝΩΘ[ΠΑΓΑΠΗ
 5 [.]ΑΙ ΕΜΜΟΝ ΩΑ[
]ΤΡΙΚΕΤ[
]ΝΟ[

"Give it to my dear father, Apa Justus, from Pa[pnoute.]
 Be so kind to me, if(?) [...] we find(1) your great [...]]
 to me (?). For [I?] will [

114.

+ ΦΟΙΒΑΜ[
 ΠΑ ΠΑΠΠΟΥ[ΤΕ
 Σ2ΑΙ ΠΣΤΕΦΑΝ[ΟΣ ΠΛΛ]
 ΩΛΠΕ ΧΕΚΑΤΑ ΘΕ Ν[ΤΑΚΕΙ]
 5 ΕΒΟΛ · ΠΣΑΥ ΟΥΩΩ [

(1) "Meet with, experience."

"Phoebam[mon Apa Parnoute (1) [. . . .] write (?) to Stephen [. . . . the *la*]shane, (saying,) According as [you?] departed yesterday, please (2) [

115.

+ ΕΝΩΧ ΠΕ[4C2MI
 CON ΙΩCΗ[Φ
 ΘΕ ΝΤΑΙ2[
 ΧΕ2ΜΟΟ[C
 5 ΚΑ . . Τ[

"Enoch it is [writes to my] brother Joseph (3), (saying,) according as I b[ade] (saying,) Remain [

116.

P ΤΑΛC_ΠΠΑΜΕΡΙ[Τ
 2ΙΤΙ2ΗΛΑΚΛC[
 2ΛΘΗ ΜΝ2ΩΒ Π[Μ
 . .]CΕ ΝΤΕΚΜC[

"Give it to my dear [. . . .], from Heraclius (4) [. . . .]. Before all things [I salu]te (?) your [

117.

? ?
 ΜΕΡΙΤ ΝCΟΝ ΧΟ[
 ΘΩΜΑC_ΧΟΟΥ Π[
 ΧCΤΗΦΕΛΑΚΗ ?[
 ΟΥC ΜΠΟΟΥ ΜΟΝ[
 ΜΑΧC ΜΟΥΤΑΚ[
 ΤC ΧΕΕΪΩΛΗΪ ΕΒΟ[Λ

(1) Possibly Phoebammon's representative or scribe.

(2) Cf. *θέλησον*.

(3) Cf. 184.

(4) With this perverted spelling cf. P. Lond. IV 1549, Hylaklei, and QUIBELL-THOMPSON, *Saqqara* 293, Hêlage.

+ ΤΑΛΣ ΠΠΑΜΕΡΙΤ [ΠΣΟΠ
ΓΕΩΡΓΕ ΠΗΡΕΜΙΤΗΣ +[
ΒΑΣΙΛΕΟΣ [

Part of a letter, addressed to "[my] dear brother George, the hermit" (1), from Basil. The words visible are not consecutively intelligible. In 3 "the prison" is perhaps mentioned.

118.

]ΠΗΝΕΥ ΠΠΧΟΙ
2]ΠΠΠΑΛΙΑΙΚΕΥ^χ
]ΠΩΠΠΑΤΑΡ^χ
ΧΑΡ]ΤΟΥΛΑΡΗΣ
5]ΠΑΠΑ ΒΑΣΙΛΕ

Fragment in which occur "the sailors of the ship", from whom perhaps the letter emanates, though written by a "land-agent" (2); also the addressee "the(?) son of Patarches" (3), the title *chartularius* and "Apa Basilus".

119.

]ΩΠ ΠΩΛ ΠΟΜ
Π]ΕΥΕΣΑΙ ΜΠΠ.
ΙΩΣΑΠ]ΠΗΣ ΧΕΛΡΙ ΦΩΒ

Fragment of a letter, showing the name Psha (4), followed probably by a title (5). The addressee's name is John.

(1) Ἐρημίτης seems to be used only here in Coptic texts, though found in Greek from Mid. Egypt. Presumably it is equivalent to ἀναχωρητής, common enough further south.

(2) V. P. Lond. IV 1529.

(3) We cannot read πάρχος, "the pagarch's son".

(4) Cf. 153.

(5) ? ΠΟ(ΠΩ)ΜΑΡΙΤΗΣ.

120.

? ΟΥΝΑΙΕΝ
 ? ΑΙΒΩΚ
 ΕΠΩΟΥΩΤ ΤΑ-
 ΜΟΥΣ ΜΜΟΥ
 ΟΥΧΑΙ ΣΜΠΧΟΕΙΣ

"...] them (?) to me [. . . .] I went to the window to fill them. Farewell in the Lord."

Accounts.

121. Account of Wine.

Seven fragments. The accounts 121—125 are apparently all of the same character and probably all in the same hand. The appearance of the clay in 121 and 122 is indeed so similar that these fragments may all come from the same pot and perhaps belong to the same account; 122 might, for example, be part of col. 2 of 121, though, as the parts preserved are in any case not continuous, it is impossible to be sure of this; the moulding of the clay in two fragments of 122 is certainly rather in favour of the supposition.

As we have no general heading to any of these accounts and they are all extremely fragmentary, it is by no means easy to discover their character and the principle of their arrangement; and I must confess myself unable to put forward any quite convincing explanation.

The arrangement of the various accounts seems to be the same, except that in 121 each line begins with Λ/, whereas Λ/ does not occur in that position in 123. In 121 it is followed by ΟΜΟ/, and that by a number denoting the day of the month. Next comes the word ΦΟΡ/ preceded by a number, and followed by Λ/ with a name, usually of a camel-driver, after which comes an amount of wine. In 123 the day of the month (in ll. 1—9 expressed by δμολ(ωξ), i. e. "ditto", referring to a previous number) begins the lines, which for the rest are identical in arrangement with those in 121. The first Λ/ in 121 no doubt refers to the

person responsible for the payment (if, which seems very unlikely, the wine is to be regarded as a *rent in kind* or other due) or consignment (if it is bought from a merchant or wine-grower); the second $\Delta/$ indicates the camel-driver through whom the wine is delivered; and $x \phi\omicron\rho/$ clearly denotes the number of the payment or delivery ("first", "second" $\phi\omicron\rho/$). But what is the meaning of $\phi\omicron\rho/$?

If we take 123, which is clearer in its arrangement than 121, we find that ll. 1—9 refer to the same day, while in l. 10 $\theta\omega\theta \theta$ seems to indicate the beginning of a new day. Now in ll. 4 and 5 we have $\varepsilon \phi\omicron\rho/$, in ll. 6—9 $\Gamma \phi\omicron\rho/$, and in l. 10, which, as we have seen, begins a new day, $\lambda \phi\omicron\rho/$. The $\phi\omicron\rho()$ seem, then, to be arranged in order; the highest number in these accounts is three; and all three $\phi\omicron\rho()$ occur or may occur each day.

This is on the whole borne out by 121, though there the arrangement is more confusing. $\Delta/ \omicron\omicron\omicron/$ no doubt means "by the same", referring to the consignor. The $\iota\alpha$ which occurs in ll. 1 and 2 is the day of the month. In l. 1 we find the 1st $\phi\omicron\rho()$, in l. 2 the second. In l. 3 instead of the day of the month and $x \phi\omicron\rho/$ we have τ/ ε , followed immediately by $\Delta/$ with the name of the camel-driver. In l. 4, where also the day of the month is omitted, occurs $\varepsilon \phi\omicron\rho/$. Hence we may probably conclude that the ε (the letter, though marked as doubtful, is almost certain) of l. 3 also refers to the $\phi\omicron\rho()$; and $\tau/$ may very possibly stand for $\tau\eta\varsigma \alpha\upsilon\tau\eta\varsigma$ (sc. $\eta\mu\acute{\epsilon}\rho\alpha\varsigma$) or $\tau\eta \alpha\upsilon\tau\eta$; cf. P. Lond. IV 1433, 17 and passim, where $\tau\eta$ has the same significance. Hence we are probably justified in regarding ll. 2—4 as containing deliveries of the second $\phi\omicron\rho()$ on the 11th day of the month. In ll. 5 and 6 occurs the third $\phi\omicron\rho()$ for the same day, but in l. 7 we return to the first $\phi\omicron\rho()$ (the λ , though marked as doubtful, is again almost certain). In l. 8 $\omicron\omicron\omicron/$ is followed by a word $\tau\omicron\gamma\omicron.$, which is obscure. It may possibly be an attempt at Thoth, although in ll. 9 and 10 the word is correctly written, but is perhaps the name of a village (not impossibly $\tau\omicron\gamma\omicron\gamma = \text{Touh}\acute{\omicron}$; cf. 147, 13, note), the person for whom delivery is made being the same as in the previous lines but the estate different. This

too refers to the 11th day; the $\phi\omicron\rho(\)$ is the third. In ll. 9 and 10 respectively we have the first and the second $\phi\omicron\rho(\)$.

It will be seen that the arrangement is not so regular as in 123, but apparently here too the intention is to enter the deliveries according to the order of the $\phi\omicron\rho(\)$; the exceptions are probably due to accidental omission at the proper place.

Since all the $\phi\omicron\rho(\)$ occur in a single day and with each new day the series begins afresh, we can hardly explain the word as signifying payments by instalments of an annual due, like, e. g., the three annual tax-payments. It should rather denote successive daily deliveries; and perhaps the likeliest explanation is that there were regular convoys (normally three each day, though higher numbers occur occasionally; e. g., in 368 we have apparently a fifth $\phi\omicron\rho/$), and that wine received was entered in the day-book according to the convoy by which it came. We may then translate $\phi\omicron\rho(\)$ as either "convoy" or "delivery".

That this explanation, though not free from difficulties (see below), is the correct one, and that $\phi\omicron\rho(\)$ is probably to be extended $\varphi\omicron\rho\tilde{\alpha}\zeta$, is strongly suggested by parallel instances. Thus in CRUM'S *Short Texts*, we find, in no. 128: "The account ($\lambda\acute{o}\gamma\omicron\varsigma$) of corn brought (on camel): The first $\phi\omicron\rho\alpha$ by our own camels, 16 artabae; the second ditto, 24; the third, 16; the fourth . . ." So too in TURAIIEFF, *Materiale*, 1902, no. 29 (from Achmîm): "17 Epîp, for(?) Pgalashire, $\phi\omicron\rho\gamma\alpha$ of corn, 24 artabae, for the monastery of . . ."; no. 30, " $\phi\omicron\rho\gamma\alpha$ of corn, 16 thallia(?) . . ."; THOMPSON ap. QUIBELL, *Sagqara, The Mon. of Apa Jeremias*, 1912, pp. 118—119, Ostr. 375 and following, where x $\phi\omicron\rho/$ occurs, followed by a number of camels, and a quantity of wine or other article. Again, in the present volume, 365—368 also specify the $\varphi\omicron\rho\tilde{\alpha}$, and so 370, where $\phi\omicron\rho\gamma\alpha$ is written in full; and in the ostraca from Oxyrhynchus published by GREN-FELL and HUNT in *Arch. Report*, 1905—6, p. 14 f., the same phrase occurs; for in nos. 5, 6, 7 (PREISIGKE, *S.-B.*, 1966—8) α $\phi\omicron\rho/$ is to be read, not α ($\tilde{\epsilon}\tau\omicron\upsilon\varsigma$?) $\varphi\omicron\rho(\)$, but ($\pi\rho\acute{\omega}\tau\eta\varsigma$) $\varphi\omicron\rho(\tilde{\alpha}\zeta)$. A very close analogy to the present accounts is, further, to be found in PSI. IV 307, an account from Hermopolis headed $\lambda\acute{o}(\gamma\omicron\varsigma)$ τοῦ ἐνεχθ(έντος) οἴνου εἰς τὴν πόλιν διὰ τῶν καμήλ[ων], where

the entries are arranged by *φοραί*. In l. 4 we have the 1st *φορά* (1st Pharmouthi), in 6 the second (2nd Pharmouthi), in 8 and 9 the third and fourth (no date specified, unless Παζών θ in l. 10 refers to these entries); and in ll. 13—15, under the heading ἀνάλ(ωματατος) the items are again arranged by *φοραί*; the only date is 1st Pharmouthi, with the second *φορά* (l. 14). Yet another parallel is B. M. 1091: "On account (behalf) of Gregory's camelherd: for the second day, 16 *ascalonia* — for the 2nd φορα, *asc.* 8, for the 3rd φορα, *asc.* 8 — for the . . . man, for (of?) the 1st turn (? round), *asc.* 16."

It must, however, be noted that, even if the translation "convoy" correctly represents the sense, it is perhaps not the literal meaning. In Byzantine Greek *φορά* regularly meant "time" (see DUCANGE, *s. v.*), so that here too it is possible that the literal translation should be "first (second, etc.) *time*"; and B. M. 1091, where "the 1st turn" may be a Coptic rendering of *φορά*, supports this. It may even be that in P. Lond. II 468, 5, p. 81, φ^o β, we have an instance of the phrase meaning "second time" (i. e., of payment of camel-tax), though perhaps WILCKEN'S rendering, "zwei Raten", is the more likely.

This may perhaps suggest that the explanation adopted above is mistaken: that the reference is not to convoys but to "times" of making payment or delivery, instalments or "Raten". If, however, the convoy theory offers difficulties, the other is also not free from them; and the occurrence of the phrase *x φοραί* in different localities and in different connexions certainly suggests that the reference is to a general system of convoys or relays. This too is perhaps favoured by TURAIIEFF'S document, "φορα of corn, 24 artabae", which one might translate: "carriage of corn, 24 artabae"; and finally it is significant that in all cases where *φοραί* occurs it is in connexion with the conveyance of articles on camel-back. Very likely, indeed, the meaning "time" arose from the earlier sense of "carriage" by a camel-convoy.

As already remarked, the explanation "convoy" is not free from difficulties; but the varying quantity of wine delivered by the various camel-drivers is not, as it might at first sight appear, an objection to it. For in both 121 and 123, where alone the

beginnings of the lines are preserved, all the entries are credited to the same person (Δ/ ΟΜΟΙ/ in 121 must mean this, and in 123 no person is named, which seems to imply that the same wine-grower is concerned throughout; so too in 125 ll. 1 and 2 may well be a heading, l. 1 giving the personal name or names, l. 2 that of the estate, while the remaining lines specify the single deliveries); the inference being that these accounts were arranged under personal rubrics. Hence the single items do not necessarily specify the total amount of wine carried by the camel-driver concerned but only the amount brought by him from the estate to which the rubric refers; one camel-driver might bring wine from several consignors.

A more serious objection is perhaps the fact that in 121 Phoebammon seems to occur for both the second (l. 3) and the first (l. 7) φερᾶ; but this is not decisive. In l. 7 λ, though almost, is not quite certain; there may conceivably have been two camel-drivers named Phoebammon; and as we do not know the distance from which in this case the wine was brought, we cannot say for certain that it was impossible for the same camel-driver to take part in two convoys on the same day.

It will be seen that, imperfect as they are, these accounts have yet a certain value as illustrating the daily routine of supply in a monastic settlement. They are also of interest by reason of the measures which occur in them (for this subject see the section *Metrology* in the General Introduction).

Col. 1.]

[Δ/ Ο]ΜΟΙ/ ΙΑ Α ΦΟΡ/ Δ/ Κ[.] ΚΑΜΙΑΙ[ΤΟΥ]	ΟΙ/ Φ/ ΚΗ.... . . . [
[Δ/ Ο]Μ[Ο]Ι/ ΙΑ Β ΦΟΡ/ Δ/ ΨΩΛΗ/ ΠΑΡΟΥ	ΟΙ/ ΦΟΡ/ ΙΣ Χ
[Δ/] ΟΜΟΙ/ Τ/ Β Δ/ ΦΟΙΒ/ ΚΑΜΙΑΓΤΟΥ	[ΟΙ/] ΦΟΡ/ Α Χ
Δ/ ΟΜΟΙ/ Β ΦΟΡ/ [Δ. ?ΜΑ]ΚΑΡ ΚΑΜΙΑΙΤ[ΟΥ	ΟΙ/ ΦΟΡ/ .] Χ
5 Δ/ ΟΜΟΙ/ ΙΑ Γ [ΦΟΡ/ Δ/ .]Φ. ΗΣΤ ..	ΟΙ/ Φ[ΟΡ/ ..]
Δ/ ΟΜΟΙ/ ΙΑ Γ ΦΟΡ/ Δ/ ΓΕΩΡΓΙ/ ΚΑΜΙΑ/	Ο[Ι/ ΦΟΡ/].
Δ/ ΟΜΟΙ/ ΙΑ Δ ΦΟΡ/ Δ/ ΦΟΙ[Β/] ΚΑΜΙΑ[Λ/	. . . . .
Δ/ ΟΜΟΙ/ ΤΟΥ . ΨΑ' Γ ΦΟΡ/ Δ/ Κ[. .]	. . . . .
Δ/ ΟΜΟΙ/ ΘΩΘ ΙΑ Α ΦΟΡ/ Δ/ [. . . .] Φ	. . . . .
10 Δ/ ΟΜΟΙ/ ΘΩΘ ΙΑ Β ΦΟΡ/ Δ/ [

Col. 2.]

.
 Δ/ [
 Δ/ Ο[ΜΟΙ/
 Δ/ ΟΜΟΙ/ [
 Δ/ ΟΜΟΙ' Α Φ/ [

(ll. 1-4.) "By the same, 11th, 1st convoy, by C . . ., camel-driver, 28 phorai of wine. By the same, 11th, 2nd convoy, by John of Parou, 16 phorai of wine. By the same, same day, 2nd (convoy), by Phoebammon, camel-driver, 30 phorai of wine. By the same, 2nd convoy, by Macarius (?), camel-driver, . . phorai of wine."

1. The four dots following κη are in the original. Whether the traces before the break are really writing is uncertain, and they may in any case not be part of this column.

2. ἸΩΑΗ(ΝΟΥ) ΠΑΡΟΥ: the name occurs also in 122, 18, and 385, and is perhaps the same as ΠΕΡ̄Α in 351 and ΠΕΡ̄Ο in 354; see too 355, 3 note. The cross at the end of this and the following lines is a mark of revision.

3. Δ/: not certain.

4. ΜΑ]ΚΑΡ: very doubtful.

122. Account of Wine.

Five fragments. This account being identical in arrangement with the preceding, though the beginnings of the lines are lost, it is unnecessary to add a translation. The measures which occur are the ὄργον, φορά and λυδίον, for which see the General Introduction.

? φορ/] ζε s κηΔ/ ψιz s [
] Δ/ ΓΕΩΡ/ ΚΑΜΙΑ/ Α ΦΟΡ/ ΟΙ/ [
] Δ/ ΦΟΙ/ ΚΑΜΙΑ/ ΟΡΓ/ ἸΑ s Φ/ Θ s ΚΗΔ/. x
] ΦΟΡ/ Δ/ z[Α]ΧΑΡ/ ΚΑΜΙ/ ΟΡΓ/ Β s Φ/ Ἰ x
 5] Δ ΦΟΡ/ Δ/ ΓΕΩΡ/ ΚΑΜΙΑ/ ΦΟΡ/ ΙΑ x

] . ΦΟΡ/ Δ/ ἸΩ^Α ΚΑΜΙΑ/ ΟΡΓ/[] Η S ΚΗΙΑ/ Β Χ
] ΦΟΡ/ [Δ/] Π[. .] Ο^Ω ΟΡΓ/ Ζ S Φ/ Β Χ
] Φ/ Δ S ΚΗΙΑ/
] ΟΡΓ/ Σ S Φ/ Β Χ
 10 Δ/] Γ^ΕΩΡ/ ΚΑΜΙΑ/ ΟΡΓ/ Σ S Φ/ Δ Χ
 Δ/] Γ^ΕΩΡ/ ΚΑΜΙΑ/ ΟΙ/ ΦΟΡ/ ΜS S ΚΗΙΑ/ Β Χ
 ? Δ/ ΠΑΜΟ]ΥΝ ΚΑΜΙΑ/ ΟΙ/ ΟΡΓ/ ΙC S Φ/ Η S ΚΗΙΑ/ Δ Χ
] . . / ΚΑΜΙΑ/ ΟΙ/ ΦΟΡ/ ΜΔ S ΚΗΙΑ/ Δ Χ
] . Δ/ Γ^ΕΩΡΓ/ ΚΑΜΙ/ ΟΙ/ Φ/ ΜS S ΚΗΙΑ/ Β Χ
 15 Δ/] ΠΑΝ'Ο'ΥΝ S ἸΩ^Α ΚΑΜΙΑ/ ΟΙ/ Φ/ ΜB S ΚΗΙΑ/ Δ Χ
] Δ/ ΖΑΧΑΡ/ S ΕΠΩΧ ΚΑΜΙΑ/ ΟΙ/ Φ/ ΜΔ Χ
] Δ Φ/ Δ/ Γ^ΕΩΡ/ ΚΑΜΙΑ/ ΟΙ/ Φ/ ΜS S ΚΗΙΑ/ Β Χ
 Δ/] ἸΩ^Α ΠΑΡΟΟΥ ΟΙ/[] Φ/[] Κ Χ

1. This is the top line of the column.

s: the regular abbreviation for *καί*.

2. Δ ΦΟΡ/: this position is unusual; perhaps the clerk forgot to insert the number of the convoy at the right place.

3. ΚΗΙΑ/: very doubtful, but *κλιεα* usually follow *φεραι*.

6. At the beginning Δ is perhaps rather more likely than Β.

7. Π[. .] Ο^Ω: hardly Π[ΑΡ]Ο^Ω (l. 18), as that seems to be a place-name.

10. Γ^ΕΩΡ/: very doubtful.

12. ΠΑΜΟ]ΥΝ: cf. l. 15.

13. . . / : or . Χ (Ζ]ΑΧ ?).

123. Account of Wine.

Four fragments.

Ο[ΜΟΙ/] ΚΗΙΑ/ . Χ
 ΟΜ[ΟΙ/ ΟΙ/] ΦΟΡ/ Κ Χ
 ΟΜΟΙ/[ΟΙ/] Φ/ Μ S ΚΗΙΑ/ Β Χ
 ΟΜΟΙ/ Β Φ[ΟΡ]/ [] ΟΙ/ Φ/ ΜΔ S ΚΗΙ/ Δ Χ
 5 ΟΜΟΙ/ Β ΦΟΡ/ Δ/ [] ΟΙ/ Φ/ ΑΗ Χ
 ΟΜΟΙ/ Γ ΦΟΡ/ Δ/ ἸΩ[Α] ΟΙ/ Φ/ ΝS ΚΗΙ/ Β Χ

	ΟΜΟΙ/ Γ ΦΟΡ/ Δ/ ΛΗΔΡ/ Κ[ΑΜ]ΙΛ'	ΟΙ/ Φ/ ΛΣ Χ
	ΟΜΟΙ/ Γ ΦΟΡ/ Δ, CΕΡ/ Σ ΚΥΡ/ Κ[ΑΜ]Ι/	ΟΙ/ Φ/ ΜΓ Χ
	ΟΜΟΙ/ Γ ΦΟΡ/ Δ/ ΖΛΧΑΡ/ ΚΑΜΙΑ[]	Ο]Ι/ Φ/ Κ Χ
10	ΘΩΘ ΙΘ Λ ΦΟΡ/ Δ/ ΛΗΔΡΕ/	ΟΙ/ Φ/ ΙΣ Σ ΜΕ/ ΛΣ Χ
		ΚΑ[. . .]. Χ
	. .] ΚΛΑΣΜ ^Λ ΟΙ Φ/ Σ Σ ΜΕ/ Β Σ ΚΗΔ/ Σ Σ ΚΙ[ΠΑ/	
	] . . . . ΦΟΡ/ ΤΛΔ Σ ΜΕ' [
	] Ι Σ ΚΙΠΑ/ ΤΠΗ Σ ΚΗΔ/ Κ[
15	] . Σ ΟΡΓ/ ΝΔ Σ ΚΗΔ/ . [
	] . Σ ΟΡΓ/ ΟΔ Σ Κ[ΗΔ/	
	] Σ ΚΙΠΑ/[

8. ΜΓ : Γ, which is doubtful, is a correction.

10. ΜΕ/ ΛΣ Χ : if this is right, the meaning is "1¹/₂ μεγάλα", the cross being the usual sign of revision; but it is equally possible to read με/ χ σ (= χαί) . [, another measure following σ. In any case it is a difficulty that μέγα, which in 167 = φορά, is here and in l. 12 distinct from it; see the General Introduction.

11. ΚΑ[. . .]. : perhaps ΚΑ[ΑΣΜ^Λ], as in l. 12.

12. ΚΛΑΣΜ^Λ : probably a fractional payment of some kind, though with so fragmentary a context it is impossible to explain κλάσμα with confidence. The word occurs also in P. Lond. IV 1431, 26, etc. (see introduction there); 1435, 158 (see note); 1443, 65; B. M. 605, p. 288; Ryl. Copt. 226; but in none of these cases is the meaning quite clear. Cf. P. Cairo Masp. III 67340 verso, 49, εἰς τοὺς κλάσμοὺς τῆς οἰκογενείας.

ΚΙ[ΠΑ/ : see ll. 14 and 17. There cannot be much doubt about the reading, and cf. 164, 9. The word occurs in a Theban ostrakon copied by Mr. R. ENGELBACH, and is explained by M. C. KUENTZ (quoted by ENGELBACH, *Ann. du Serv.*, XXI 124) as the Lat. *simpulum*. It will be noticed that in l. 14 ΚΙΠΑ/ precedes, whereas here it follows, the number of γνίδη; but ΚΙ[ΠΑ/ nevertheless seems the obvious reading.

124. Account of Wine.

]ϚΟΥ ΟΙ/ ΚΗΛΑ/[
]ΠΑΡΙΣ ΟΙ/ ΦΟΡ/ Γ Σ Κ[ΗΛΑ/
 ? ΑΜ]ΠΕΛ/ ΟΙ/ ΦΟΡ/ Μ Σ ΚΗ[ΙΔ/
]ΧΗ ΣΒΕΣΤ ΟΙ/ ΦΟΡ/ Ξ Σ ΚΗΛΑ/[
 5]ϙ ΕΞΟΙΠΓΡ/ ΠΑΠΗ/ ΟΙΚΟΝΟ̄ ΦΟ[Ρ]/[
]ΕΙΣ ΠΑΠΑ ΑΠΟΛ/ ΟΜΟΙ/ ΟΙ/ ΦΟΡ/[
]/ ΦΟΙΒ/ Σ ΣΤΕΦ/ ΟΙ/ ΦΟΡ/ Β[

1.]ϚΟΥ: these words at the beginning are place-names, probably those of the estates from which the wine came.

2.]ΠΑΡΙΣ: or]ΠΑΡΙΓ.

3. ? ΑΜ]ΠΕΛ/: see 125, 2.

4.]ΧΗ: qu. ΠΑΓΓΑΡ]ΧΗ? Esbeht = Apollinopolis, which was a pagarchy.

5.]ϙ ΕΞΟΙΠΓΡ/: the character at the beginning looks more like ϙ (= ὑπέρ) than either ι/ (or ρ/) or κ; but ὑπέρ is difficult to reconcile with what follows, for ΕΞΟΙΠΓΡ/ is naturally interpreted as ἐξ ἐπιγραφῆς. For ἐπιγραφῆ see PREISIGKE, *Fachwörter*, s. v.; P. Oxy. XII 1445, 8 note; EDGAR, *Ann. du Service*, XIX, p. 85. "Assessment", the commonest meaning in the Roman period, is likely enough here, especially as Papnuthius is an οἰκονόμος; but the phrase may conceivably mean "by commission from"; see ἐπιγράφω, 3, in PREISIGKE, *Fachwörter*. It is possible to divide ϙ ΕΞ ΟΙΜΙ ΓΡ/, taking ΕΞ as ἐξ and ΟΙΜΙ as the measure so called; but this does not seem to give much sense.

ΟΙΚΟΝΟ̄: no doubt a monastic οἰκονόμος; see P. van CAUWENBERGH, *Moines d'Ég.*, p. 115¹; BRECCIA, *Bull. Soc. Arch. d'Alex.*, IV, S. IV, p. 75 f. (1918), and CRUM, *C. O.*, p. XIX. The οἰκονόμος Papnoute often appears in these texts as writer or recipient; so too Stephen (l. 7).

6. ΕΙΣ: perhaps εἰς, "to the account of". ὁμοί(ως) ("ditto") may refer to ΟΙΚΟΝΟ̄ in the previous line.

125. Account of Wine.

] / ΟΙΚΟΙΟΜΟΣ ΠΑΠΝΟ[ΥΘ/
] ΟΡΓ/ ΑΜΠΕΛΟ[Υ] ΝΟΤ[ΗΗ
] ΟΙ/ ΚΝΙΔ./ ΎΔ
] ΟΙ/ ΚΝΙΔ./ Κ
 5] ΟΙ/ ΦΟΡ/ Δ Σ ΚΝΙΔ./ ..
] ΟΙ/ ΦΟΡ/ Η [
 ΟΙ/] ΚΝΙΔ./ [

1. It is uncertain whether this was the top line of the column.

2. ΟΡΓ/: ὄργον or ὄργανον in the common sense of "field"; see BELL on P. Lond. V, 1741, 5.

126. Account of Wine.

This account is somewhat obscure in character. If the explanation on which the translation is based is correct, it specifies issues or sales of wine, according to the jars (κάδοι) from which the wine was taken. But a difficulty on this view is constituted by ll. 5, 6 (see notes), and it is to be remarked that 7 in l. 4 might be merely the sum of 3 (l. 2), 2 (l. 3) and 2 (l. 4); hence it is possible that ΑΠ^Ο ΚΑΔ./ is to be explained in some other way. In any case it is worthy of note that big and little *cnidia* occur; see the General Introduction.

+ ΓΝΩΣΙ/ ΟΙ/
 ΜΓ ΚΝΙΔ./ ΑΠ^Ο ΚΑΔ./ Δ Γ
 ΜΓ ΚΝΙΔ./ ΑΠ^Ο ΚΑΔ./ Ύ Β
 ΑΠ^Ο ΚΑΔ./ Β Ζ
 5 ΜΚ ΚΝΙΔ./ ΑΠ^Ο ΚΑΔ./ Α
 ΜΚ Σ ΜΓ ΚΕΦΛ/ ΟΔ.

"Account of wine. Large *cnidia* from jar 4, 3. Large *cnidia* from jar 3, 2; from jar 2, 7. Small *cnidia* from jar 1. Small and large, of the original stock (?), 74."

3. B: a correction.

5. If the explanation given above is correct, a figure ought to follow λ, but there is no trace of one. Perhaps it was accidentally omitted (note that the clerk at first omitted ρ in l. 3); or it may just possibly have been lost; λ in l. 6 seems to have lost part of its downstroke.

6. The translation supposes that κεφ^λ/ is κεφαλαίου, *i. e.* the original stock of wine from which the amounts noted above were taken. Thus this line gives the remainder still in hand. But it is curious that μικρά and μεγάλα are lumped together.

127. Account of Wine.

The left side of this ostrakon is very dark, and οι/ is guessed at rather than read; but it is probable that wine is in question. μεκρ/ = μικρά.

] οι/ μεκρ/ ολ
 οι/] μεκρ/ : ριθ
] οι/ μεκρ/ ρίζ
 οι/ μεκρ/]ρ/ τκβ
 5] οι/ μεκρ/ : τζ

128. Tax(?) - List.

Papyrus.

^{οι}χ δ̄ πασον̄ λια[ρεας
^{οι}χ ἴβ̄ ζενσινη̄ ἰτε̄ ηκογῆ̄ ἠρηνη̄γε̄ β̄μ̄ ᾱ
 γεωργε̄ φ̄λακ̄ ἠ̄σβη̄στ̄ σ̄χολᾱσ̄ αν̄ ᾱ
 Δ.ΛΥ.ΕΙ.Α. Π.ΣΥ.Μ̄^χ [

On other side (*recto*), end of a *πράσις*.

From a list of dates, names and perhaps taxes (*cf.* ἀνδρισμός? in 3). In 2 "brethren of the small temples" implies perhaps a monastic settlement among ancient ruins (1). In 3

(1) Ibn Duqmāk V, 17 mentions 2 villages in middle Egypt named *El-Birba el Kabir* and *el-Sughair* respectively, "the great" and "the small temples". Monks as well as peasants doubtless utilised the ruins: witness the Christian remains in the temples of Denderah and Medinet Habū.

George (1), a *σχολαστικός* (?) of Esbêhet (Apollinopolis), is mentioned; in 4 David, a *σύμμαχος*.

129. Account of Corn (?).

ΟΥΠΩΜΗΤ =

+ ΤΩΝΕ ΤΩΕ ΜΦΑΝΕ· ΟΥΟΙΠΕ· ΖΕΡΒΕΚΚΕ ΤΕΣΙ .
 ΠΔΛΥΕΙΑ· ΟΙΠΕ ΣΝΤΕ = ΤΒΕΚΚΕ ΟΥΟΙΠΕ ΜΠΟΥΧΩ
 [.]ΑΜΑ ΤΩΕ ΠΑΠΑ ΒΙΚΤΩΡ = ΟΥΜΑΛΧΕ ΟΥΘΟΣ =
 [ΜΑ]ΡΙΣΑΜ ΘΙΜΕ ΜΠΩΕ ΠΓΕΩΡΓΕ ΠΩΕ ΠΛΑΧΗΛΟΣ
 5]ΙΣ ΠΣΑ[Π]ΠΕΣ ΟΥΠΩΜΗΤ = ΤΑΝΑΣΤΕ ΤΩΕ
 ΠΕ]ΚΩΤ = †ΡΗΠΗ †ΪΟΟΥΠΕ ΟΥΜΑΛΧΕ
]ΡΕ ΦΛΟΚΑΛΙΟΣ ΕΡΕΠΠΟΥΤΕ
] — ΜΑΚΡΟΒΕ

“Tsône, the daughter of Phane, 1 *oipe* (and) a half-tenth (2). Rebecca, the wife of David, 2 *oipe*. Tbekke 1 *oipe* and a [. . . .]ama, the daughter of Apa Victor, 1 *maaje* and a half. Mariham, the wife of the son of George, the son of Lachêlos (3), [s] [. . . .], the oil dealer, a half-tenth. Tanaste, the daughter [of the] builder. Tirene, the (4), 1 *maaje*. [. . . .] . . . Philocalios (5), [may?] God [(6) forgive him] — Macrobius”

130. List of Names.

Α]ΠΟΛΛΩ ΤΣΥ · ΚΒ
]ΑΡ ΤΣΥ · ΚΣ
 Α]ΠΑ ΜΑΚΑΡΕ ΤΣΗ · Α
]ΤΕ ΠΠΑΤΡΕΜΩΠ · Β

(1) ΖΑΑΚ may be a title (trade name), v. Jême 76, 32, BM. 168. The first Α is hardly doubtful.

(2) See *Introd., Metrology*, under ΟΙΠΕ.

(3) Pshenlachêlos might of course be a place-name, without intervening genitive, as in 157.

(4) Can this be the fem. of ΓΙΟΟΥΠΗ? V. Ryl. 226n. In *Saqqara* 133 perhaps ΠΕΙΟΟΠ.

(5) This name apparently in BM. 1082.

(6) Recalls the phrase common in later Fayyûmic texts: BM. 582 (1), KRALL CCXXVII etc., though its use in a list is unexpected.

5 Α]ΠΑ ΕΝΩΧ ΤΑΞΟΥΧ . ΙΑ
 Α]Π̄Α ΦΙΒ ΖΗΝ̄ . Γ
 ΑΠ]Α ΑΝΟΥΠ ΩΛΔΟΥΡΙΗ . ΚΗ
]ΖΗΝ̄ . ΚΑ

A list of proper-names, each followed by a place-name and a number. The persons are: Apollo, [Wano]br (?), Apa Macarius, [. . . .]te, Apa Enoch, Apa Phib, Apa Anoup, [. . . .]. The places: Tsê(1), Papatremôn(2), Tahrouj(3), Hnis (*bis*)(4), Shahourên(?) (5).

131. Account of Corn Shipments.

+ ΖΗΠΟΥΩΩ ΠΠΗΟ[ΥΤΕ
 ΝΤΑΝΤΑΛΟΟΥ ΕΞΡ[ΑΙ
]ΠΩΝΒΡΡΕ . σι αρ σλη[
]ΠΩΟΡΠ ΝΖΟΟΥ ΖΙΤΟΗΦΟ[
 5]ΠΜΕΖΖΟΟΥ ΣΗΛΥ ΖΙΤΕΝΦ[
]σι αρ ρν[

„By the will of God, [. . . .] which we have loaded (*or* shipped) [. . . .] Pshenberre(6), corn, *artabae* 238 [. . . .] The 1st day, by Pho[ebammon,]; The 2nd day, by Ph[. . . .] makes] corn, *artabae* 150[+?

132. Account of Supplies.

Ρ ΠΛΑΚΖΟΣ ΣΟ ΜΑΛΧΕ
]ΒΑΗΚ : ΝΚΕΣΟ ΜΑΛΧ[Ε
]Φ̄ΕΒ̄ ΣΟ ΜΑΛΧΕ
]Α ΜΠΩΡΒ ΣΟ
 5 ΒΙ]ΚΤΩΡ
]?

(1) Presumably Etsa, between Samalût and Minyah, which would be the ΤCH where dwelt the hermit Pamin (for it is to him that AMÉLINEAU, *Géogr.* 586 *inf.*, relates). Cf. also P. Lond. IV 1460, 44, CLÉDAT, *Baouit* I 115.

(2) Rather Eppatremôn. Cf. KRALL CCLV etc. Now El-Badramân, SW. of Dalga.

(3) Cf. ? Dahrout, v. 218.

(4) Ahnâs. Ehnis in Ryl. 347.

(5) First letter, if not ω, may be two smaller ones.

(6) V. 360 n.

"The masons, 6 *maaje* . [. . . .] . . , other 6 *maaje* . [. . . .] . . , 6 *maaje* [. . . .] . . . The place name Pôrb(1) and the name Victor are visible."

133. Account of Wine.

† ΠΛΟΓΟΣ ΝΗ
 ΗΡΗ ΠΤΑΝΤΑ
 ΛΟΟΥ ΖΠΤΟΥΖΩ
 ΜΝΤΕ ΠΕΙΧ
 5 ΜΝΣΟΟΥ ΝΣΗ
 ΜΠΗΛ ΕΤΣ
 ΠΛΪΝΕ ΣΑΩ
 ΒΕ ΠΩΕ ΩΦΕ
 ΩΛΤΣΟΥΣΙ

"The list of the wine which we transported (2) from Touhô (3): 10 'hands' (4) and 6 (5), making 770, save 1."

134. Account of Dates.

‡ ΠΛΟΓ/ ΜΠΒΤΙ
 ΩΣΟΥΕ ΜΦΟΪ
 ΜΠΡΗΣ : ΤΖ .

"The account of the dried dates (6) from the southern meadow: 307."

(1) Cf. 379.

(2) Probably by water, seeing that the verb ΤΑΛΛΟ is used.

(3) On the confusion of places and their spellings involved in this name v. Ryl. 369 n. This is the most frequent place in our texts. If it is Taha al-Madinah (now disappeared), we must seek it close to Minyah; for we gather from *Synax.*, 11th Kihak (Ptolemy), that it lay a little SE. of the still extant Tûkh (ΤΩΣΕ) al-Khail (AMÉLINEAU, *Géogr.* 524). It may be noted that Thallou, the place next in frequency here, is perhaps identical with Tallah, 2 m. W. of Minyah. (Cf. 211 n.)

(4) ΣΙΧ as a liquid measure seems improbable. It is used of grain, e. g. in Ezek. XIII. 19 (ἀράξ); cloth Miss. IV, 723, BM. 1066. Cf. also 101.

(5) Presumably a Greek word beginning ΣΥΜ- and indicating a measure less than the 'hand'; or possibly ΣΠΛΟΥΗ (v. 123 n.) miswritten.

(6) This construct form of ΒΗΠΕ seems new. Cf. ΕΛΣΩΟΥΣΕ. The preposition following is probably "of"; hence ("the product) of".

135. List of Wine Jars.

ρ ΠΛΟΓΟΣ ΠΕΨΩΨΟΥ
 ΠΗΡΠ ΠΤΙΛΟΧ ΠΨΩΡΠ
 ΠΧΟΪ ΤΑΙΟΥ ΜΠΟΥΕΙ
 ΠΠΟΣ ΠΚΕΥΕ ΤΚ

“The list of the wine jars of (? for) Tiloj (1) The first ship, 51 (jars); large vessels 320 (2).”

136. List of Vessels.

ΠΟΡΚΗ[
 ΝΓΟΛΛΘΕ[
 ΨΟΜΤΕ Μ[
 ΠΑΛΓΟΝ . . . Ψ[
 5 ΟΥΚΟΥΪ ΠΟΛΛΘΕ[
 ΟΥΟΤΣ ΝΣ[
 ΟΥΖΑ . [

A list of vessels, presumably containing wine. The number preceding each is (except in 3) lost. The sorts named are: ἄργανον (or ἄργον), κόλλαθον, λάκιον, small κόλλαθον, οἷς (for *hots*).

137. List of Vessels.

ΛΠΑ ΜΗΠΑ
 ΠΟΣ ΠΚΕΟΥΣ
 : ΙΑ - ΟΜΕΟΣ
 ΨΜΧΕ[. . .]ΚΛ
 ΜΕ[
 ΦΟΪΒ[
 Ψ.[
 ΜΜ[

“Ara Mena (3): large vessels, 14. Likewise 300[”

(1) V. AMÉLINEAU, *Géogr.* 137. The identification with Nilopolis is confirmed by ZOEGLA 326, where Tiloj = Νειλόπολις *ROC.* 1913, 139.

(2) If ΤΚ were not a numeral, the words might be divided otherwise.

(3) Probably the recipient of Enoch's 6 orders for delivery of wine.

138. Account of Corn.

ΠΟΟΙΣ

+ Ἰϸ βαμοῦλα ζηρακῦλα-
 μων ὠμοετ περτοϷ ησο
 ησοϷο γ φῖβαμων ποοις η
 2·ζρακῦλων οὔβοηε η
 5 σοϷο ἰωζανης περσααζ

“Jesus (1). The camel (of) Heraclamon (2), the husbandman, 3 *artabae* of corn, 3. Phibamon, the husbandman, to (?) Heraclamon, a sack of corn. John, the (3).”

139. Account of Fodder.

+ ἰωανη' πμαδαμοῦλα
 ζανσιμ ὠμοῦνι † ησοοῦη
 ε μιττασε περτοϷ
 ησιμ ζανηρη ηπλαα
 5 ηζοῖρε εγραφηη εησιφ
 κα ηηλ/ ε

“John, the camelherd, for fodder (for?) Shmoun: 5 sacks (4), 16 *artabae* of fodder (in exchange) for the wine of Plalenhoire (5). Written 21st of Epeiph, 9th Indiction.” After l. 6 are 2 lines, wherein only εηφ/ is legible.

140. Account of Supplies.

ηηαεητααῦ η
 εικωε παηηωρ
 Ϸ παλοϷ ηηεσκεϷοϷε
 Ϸοῦωτε μμαχε η

(1) *CO.* 466 is a list similarly headed by this name.

(2) Here written both times clearly Hērakymōn (? -wamōn). The η (in l. 4) if indeed it be that letter, has a very strange form.

(3) A mistake for ησαζ appears unlikely. Possibly one of the many place-names formed with Pah-, Peh-, modern Bah-. An illegible line follows this.

(4) Of corn?

(5) This place recurs in 90.

COYŌ : M̄N̄COYŪ N̄XECTE
 5 N̄NH2 : M̄N̄C̄OMTE
 N̄NOEINE N̄C̄OYŪ [NE]
 OYCOOYNE N̄E[
 IŌZANHC[
 MOICHHC[
 10 N̄COY[O
 N̄CH[
 N̄C̄OY[
 C̄OM[
 M̄N̄C̄T[O
 15 [. . .] CP[

"The list of the chattels that I gave to Jacob, the son of Hôr(1): — 25 *maaje* of corn and 6 *xestes* |₅ of oil and 3 *oipe* of cucumbers(2), a bag of [. . . .] John [. . . .] Moses [. . .] |₁₀ of corn (?) [. . . .] 3 [. . . .] and 4 [. . . .]"

141. List of Articles.

+

+ KεAAAPε CIAY N̄N̄C̄B̄IŌ CIAY N̄C̄TAΓMA
 OYC̄OPOTON N̄H̄P̄N̄ OYH̄OC N̄K̄ANHC̄KE N̄T̄OP̄E
 OYMAAXE N̄B̄H̄NE N̄C̄OYŪ N̄ C̄TOOY N̄C̄OPM̄C̄
 M̄N̄OYK̄ANHC̄KE N̄C̄OYŪ

"2 pots of honey. 2 (pots) of *stagma* (3). A (4) of wine. A large basket of wicker work (?) (5). A *maaje* of selected dates. 4 doves and a basket of mixed contents(6)."

(1) In 164 Psenhôr is in itself a man's name.

(2) So spelt in KRALL CCXLV.

(3) Cf. BM. 1041.

(4) Cf. 186.

(5) Merely suggested by the meaning "willow" given to TŌPE, which must however be the name also of another plant; cf. *Méls. Or.* Beirut VI, 514, where Christ's crown is of C̄E N̄C̄OP̄I. Here however one expects the contents of the basket, not its material. Cf. perhaps TŌPE in HALL, p. 57, though there it may be "handfuls" (of reeds).

(6) This meaning is confirmed by WESSELY, *Stud.* XX, 218, 31, διακάριον μεστόν διαφόρων βρωμάτων, with which cf. Ryl. 158, 37, ib. 240, and such biblical uses as in Lev. XVI, 12, Num. IV, 16; also Ezek. XXIII, 41.

142. Account of Expenses.

] ΠΛΟΓΟΣ ΠΤΕΩ[
 ΠΡ]ΟCΦΟΡΑ ΝΤ[
]ΜΛΘΙΑC ΦΑΜ[
](erasure) ΣΑΤΑΓ[ΑΠΗ
 5]ΠΗΡΠ ΝCΟ[
 ΣΑΠΑΣΟ[Π
 ΣΑΠ[

An account of expenses, including offerings on behalf of the dead (l. 2 προσφορά) and alms (l. 4 ἀγάπη). In l. 5 perhaps κοροῦτον, as an epithet of wine (1).

143. List of Articles.

Papyrus.

ΟΥΝΟΣ ΜΜΟΧΛΟΣ Μ. [

ΟΥΜΑΧΕ ΜΠΕΠΠΕ
 ΟΥΕΠΠΕ ΜΠΕΠΠΕ [

ΨΟΜΠΤ ΠΚΕΛΕΒΙ[Π
 5 CΟΟΥ ΜΠΕΠΠΕ
 ΨΟΜ(ΝΤ) ΠΚΑΘ[ΕΤ]ΠC
 a line lost here
 ΟΜΟΙ/ ΟΥΝΟΣ ΜΠΕΠΠ[Ε
 ΟΥΚΛΑΘΕΤΗΣ ΠΤΑΞΤ[

“A large bar of (2) [. . . .], a *maje*-measure (3) of iron, a chain of iron [. . . .], 3 axes [. . . .], 5 6 irons (4), 3 plumb-lines (5) [. . . .] Likewise, a large iron [. . . .], a plumb-line of lead [. . . .].”

(1) Cf. 186.

(2) Though a qualifying word followed here, several at least of the following lines appear complete.

(3) The measuring vessel of this capacity is not, I think, met with elsewhere.

(4) Here and in 7 “irons” may mean chains, as Ryl. 321, *Pap. Codex* p. 46, *BIF.* XV, 242 etc.; or iron tools, as Eccli. XLVIII, 21, Deut. XIX, 5. Π. ΠCΟΜΠΤ Rossi, *N. Cod.* 83, “bronze irons (chains)”, is notable.

(5) Probably *καθέτης*, which Stephanus quotes from a glossary in the sense of *κάθετος*.

144. List of Articles.

Papyrus, 2 fragments.

- a)]ΟΥΡΟΣΤΕ ΕΟΡΤΕ Γ̄ COΥΡΕ Z̄
ΟΥΟ]ΥΛΣΤΕ ΟΥΟΥΘΕ COOK B̄ ΟΥ2[
- b) ΟΥ]CΩΜΑΡC ΤΜΑΩ[
]. Ω ΩΝΕ B̄ ΤΩ[

“ . . . a cauldron, 3 knives, 7 needles [., a] mould (?) (1), a cup (2), 2 sacks, a [., a] ladle (3), the (4) . . [.], 2 nets . . . ”

145. List of Articles.

-]ΩΟΙ
]Ε ΠCΑΛΕΠ
]Ε ΠΒΗΠ ΕΒΟΛ ΟΥΜΑ
]T̄. ЧТО ΛΟΙΠΧΕ : ΩΟΜ
5 Π]ΡΗΩ ΟΥΠΠCIC ΘΕΜΙΑ
[ΤΗΡC ΟΥ2B]BΕ ΕCΕΟΡCΕ ΟΥ2ΟΙ ΕCΕΟΡCΕ
]Ε CΗΠΤΕ ΟΥΩΠΕ ΤΑZT̄

List in which the Arabic (Christian) name “Salīb” perhaps occurs (5); also “4 lances (6), 3 [.], [.] cloaks, a wash-basin, [. . .] censers (7), a plough provided (? with its appurtenances (8)), a water-wheel provided (? likewise), 2 [.], a net, lead [

(1) Assuming a connexion with ΟΥΩΤ2.

(2) Κύαθος in Num. IV, 17.

(3) Cf. Ryl. 238 CΩΜΑΡΙCΤO(C), where ζωμάριστρα is suggested, and P. Lond. V, 1657. 10, σωμάριστρα.

(4) The gender of ΜΑΩΕΡΤ “cable” is unknown, otherwise it might be read here.

(5) This assumes π to end the word, whereas it may be the article of that following.

(6) Hunting weapons perhaps; scarcely military. The Copts (according to A. J. BUTLER, *Churches* II, 44) use no such instrument at the Sacrament.

(7) Θυματήριον, as in P. Lond. IV, 1631, Ryl. 238.

(8) Or perhaps “ready” for use.

146. List of Articles.

]. Β[
]: Γ̄ : ΒΙΡ
]ΟΥΧΝΟϞ ΠΟΥ
ΡΩ ΑΛΛΥ ΒΑΛΟΤ : Β̄
5 ΕΥΜΕΣ : COOK : Β̄ :
ΜΠΕΤΕΙΩΟΥ
ΟΥΜΟΥΡΚΙΕ ΠΣΥ
ΠΑΓΕ :

"...] a basket of white beans (1), 2 bags full, 2 sacks with what is on them, a (2) for the communion."

147. Account of Vegetables (?).

Account of a vegetable garden for a large part of a month (11th–28th, omitting two days). For the reckoning of vegetables by *δέματα* see, e. g., P. Lond. IV, 1375, 20; but as the first of the two headings specifies "palm-branches", the bundles may be of them, not vegetables.

+ ΛΟΓ/ ΒΑΣΗ ΕΓΡΑΦ ΠΑΧΩΠ Η ΙΑ
ΙΑ Η ΔΕΜ^Λ Σ ΛΟΓ/ ΛΑΧΑΓΙΑ ΒΩΡΑ
ΙΒ Η ΔΕΜ^Λ Η
ΙΓ Η ΔΕΜ^Λ Ζ
5 ΙΔ Η ΔΕΜ^Λ Σ
ΙΕ Η ΔΕΜ^Λ Σ
ΙΖ Η ΔΕΜ^Λ Γ
ΙΖ Η ΔΕΜ^Λ Ζ
ΙΙ Η ΔΕΜ^Μ Σ
10 Κ Η ΔΕΜ/ Γ
ΚΑ Η ΔΕΜ^Λ Ε + ΛΟΓ/ Λ/ ΠΚΩΜΑΡ Π ΤΗΟΒ ΑΠΩΕ
ΚΒ Η ΔΕΜ^Λ Σ ΚΗ Η ΔΕΜ^Λ ΪΒ
ΚΓ Η ΔΕΜ^Λ Σ ΟΜΟΙ/ ΤΟΥ ΔΕΜ^Λ Ζ
ΚΔ Η ΔΕΜ^Λ Γ
15 ΚΕ ΔΕΜ^Λ Γ
ΚΖ ΔΕΜ^Ο Σ
+ Γ/ ΔΕΜ^Λ ΠΟ

(1) Cf. Ryl. 347.

(2) In the list P. Lond. IV, 1610 ΜΟΥΡΚΙΕ stands next "a woman's garment". As a noun *βουρσικός* -ή is not recorded. For *συνάγειν* thus cf. BUDGE, *Misc.* 375, 399.

"Account of palm branches (?), written Pachon 8th, 11th (indiction). Account of vegetable garden of Bora (?). 11th day, 6 bundles, 12th day, 8 bundles", etc. "Total, 89 bundles."

1. ΒΛΕΗ: more probably, as translated, palm-branches (ΒΛ) than a name.

1Α: though 1^Α/ is not added, there can be little doubt the indiction is meant.

2. Η: = ἡμέρας.

ΒΩΡΑ: if the reading is correct (and though doubtful it is fairly probable), this may very likely = Βορρᾱ, i. e. "the Northern vegetable garden".

11. The figures here and in ll. 12, 14—16, and probably the θ of the total are corrections. Before + ΛΟΓ/Κ.Τ.Λ. something, perhaps κς, has been deleted.

ΠΚΩΜΑΡ: probably ΠΚΩΜΑΡΙΤΙΣ, "the gardener". What follows is obscure; Π ΤΠΟΣ seems certain, but the letters ΛΠΩΣ are doubtful in the extreme, though ω seems to be right.

13. ΤΟΟΥ: doubtful; perhaps an attempt at τῆς αὐτῆς (ἡμέρας), but more probably (especially as ΟΜΟΙ/ sufficiently expresses the date) the place-name, Touhó.

148. List of "Bundles".

Τ]ΙΟΥ ΜΟΥΡ Η Β "
]ΝΑ ΜΙΜΗΤ ΜΟ[ΥΡ
 ^{sic}
]ΜΗΖ ΜΟΥΡ Η Λ[
 ΜΑ]ΔΒ ΜΟΥΡ Η[
 5]Η Λ[

List of "bundles" (1), 50, 10, 40 (?), 30 respectively, with a sum of money, in νομισματα, opposite each.

(1) ΜΟΥΡ is found in KRALL CCXLVII, and in a Balaiza fragment (bundles of palm-branches).

149. List of Provisions.

]ωῖ ΝΒΡΕ ΠΤΟΟΥ' ΝΧΟΥ
]ΠΟΥΡΩ ΠΑΣ :
]Υ · ΝΕΡΤΟ[ϣ
 Χ]ΟΥΧΟΜ[Τ
 5 ΑΡ]ωῖΝ · Π[
]Α' Α[

“. . .]measure[s?] of seed-corn. 4 [.,] of old beans (1). 4 (?) *artabae*. 23 [.] of lentils [”

150. Account of Uncertain Character.

Three fragments (the first two continuous) from the extreme left of an account, only the beginnings of lines being preserved. In l. 1 is a heading, perhaps + λ[ΟΓ/. The lines all begin Δ/ ΧΙΡ/ (= διὰ χειρῶς); only in l. 12 is anything more preserved (Δ' ΧΙΡ/ ΠΑΤ[ΕΡΜΟΥ^Θ]). Probably the names preceded by Δ/ ΧΙΡ/ are those of agents through whom payments or deliveries were made.

151. Account of Uncertain Character.

This fragment contains little but a list of totals. L. 1 is apparently the end of a section of the account, but is obscure. In l. 2 is the heading λῶ(γος) κατὰ σελ(ίδας), i. e. “account by pages” (or perhaps, if the reference is to something contained on this potsherd, not to the pages of a book, “by columns”). In ll. 3 and 4 come the totals for pages 1 and 2, in l. 5 the grand total. A similar arrangement by σελίδες appears in B. M. 1075, p. 447, where κατὰ σελίδας seems a likelier extension than κατὰ σελίδες. In the accounts in *P. Lond.* IV we find the curious form ΕΛΙC (ἐλίς?); cf. BELL's note on 1420, 146.

(1) Last season's beans. Cf. the use of ΛC for wine.

λ λ κ/ λ[
 + λ ΚΑΤΑ ΣΕΛ/ [
 λ ΣΕΛ/ ΦΟΡ/[
 Β ΣΕΛ/ Φ[ΟΡ/
 5 Ø ΓΙ/ ΦΟ[Ρ/

1. κ/ λ[: κατὰ λ[; but λ is doubtful; × is equally likely. The reading does not appear to be κ/ ϙ[ΕΛ/.

5. Ø: = ὁμοῦ.

152. List of Uncertain Character.

+ ΠΑΙΠΕ[
 ΕΠΨΑΣ ΜΗΝ[λ
 ΕΠΠΜΑΝ[
 ΣΝΔΥ ΕΡ[ΤΟϞ
 5 ϙΑΤΜ.[
 ΩΕ.[
 λ.[

Perhaps a list, beginning "This is the [list . . . , and naming 'the master Mena' and, possibly, in 3 'the [camel]herd'."

153. Account of Uncertain Character.

+ [
 ΕΠΕΙΦ Κ[
 ----- [
 ΤΠΟΣ ΠΩΠΗ.[
 ϙΑΤΩΨΗ ΝΤΑΣΡΟΥ[Ϟ
 μ/ θ
 ϙΑΤΡΙ ΜΠΑΠΑ ΠΩλ [

Account naming „the big garden”, “the garden of Tahrouj” (1) and “the cell of *papa* Psha”.

(1) For the first of these v. HENGSTENBERG's papyri, no. 4, I; for the second 278.

154. Account of Uncertain Character.

+ COYΨIC ΠEΠEΙΦ ZΛΦOΙ
 BΛM/ ΠKAZCIOOYΤ M[. . .]
 PIAΣ ΠMAHΘAM[OYΛ
 EI EMHTCP[
 5 ΠΘECΦO[
 KOYI C[
 E·[

“The 9th of Epeiph : for Phoebammon, (of) the district of Siût(τ), and(?) [Asa]rias, the camelherd,”

155. Account of Uncertain Character.

In its present state this fragment is obscure. Perhaps indeed it is nearly complete, as $\overline{\kappa\mu\Gamma}$ suggests the beginning of the account, l. 8 gives a total, and of ll. 4—7 the beginnings may be preserved; but on the other hand it is possible (though less likely) that the fragment contains only the ends of lines. The occurrence of $\lambda\acute{\iota}\tau(\rho\alpha\iota)$ rules out wine or other liquid substance. The figures at the beginning of the lines may be either days of the month or pages of the daybook.

$\overline{\kappa\mu\Gamma}$

]ΠEΤAΩ -

[λ] λ λIT/ 5 =

B λ λIT/ λ -

5 Γ λ λIT/ 5 | = -

Δ λ λIT/ λ | =

E λ λIT/ z - -

ΓI/ KH =

2.]ΠEΤAΩ = : presumably a place-name.

5. λ/: hardly $\delta\acute{\iota}\alpha$ here; perhaps the substance measured, but no likely word suggests itself.

(1) Also in 157. It may be questioned whether the prefixed ΠKAZ connects this, as a place-name, with those beginning with ΓKAZ (v. 37 n.).

156. Text of Uncertain Character.

Though quite obscure, this list seems worth including, owing to the possibility that it may mention big and little $\delta\rho\gamma\alpha$ (the measure)? But $\text{op}\Gamma$ may also be $\delta\rho\gamma\omicron\gamma$ or $\delta\rho\gamma\alpha\gamma\omicron\gamma$ in the sense of "field"; cf. 125, 2 note. The ostracon, though a blank space follows each line, may be incomplete on the right (or on the left).

O MIK/
 $\text{OP}\Gamma \text{ MEG/}$
 $\text{OP}\Gamma \text{ MIK/}$
 $\text{MEG/ } \text{CK/}$

1. O : doubtful, perhaps only s (= $\lambda\alpha\iota$) or possibly for $\delta\rho\gamma(\)$. It is uncertain whether this was the first line.

4. CK/ : c is probable. Most likely $\sigma\kappa\epsilon\upsilon\omicron\zeta$.

157. List of Persons.

$[\]\text{I}\bar{\Sigma}\text{NHC PMAN}\bar{\Gamma}\text{ACE}$
 $\text{MAKAP}\epsilon \text{PERTOB} - \text{IAKOB } \bar{\iota}$
 $\text{IOWANHNHC } \chi\text{ITC} - \text{BIKTWP } \text{AB}\bar{\Lambda}$
 $\text{ΘΩΜΑΣ ΠΩΕΜΠΡΟΥΩ} - \text{ΛΗΟΥΠ} \dots$
 5 $\text{ICAK PEKZEAE} - \text{PTAYPOC KOY}\bar{\iota}$
 $\text{IOWANH}\bar{\eta} \text{ PMAN}\bar{\eta}\text{ΩKE} - \text{BIKTWP } \text{ZΩPIKEN/}$
 $[\phi]\text{IBAMΩN } \bar{\eta}\text{K}\bar{\kappa}\text{CICIOOY}\bar{\tau} - \text{ZWP } \text{C}\bar{\iota}\text{ΦEP}\bar{\epsilon}$
 $[\]\text{I}\bar{\Sigma}\text{NHC PAN}\bar{\iota}\chi\text{ITC} - \text{ΠΑΠΠΟΥΓ}\bar{\tau}\epsilon \text{ TANNHC}$

A list of proper names, some of them at least followed apparently by place-names, but without an intervening genitive particle. (1) "[...] John (?) (of) Pma ngase. (2) Macarius (of) Pertob. (3) Jacob (son) of John (of) Jits. (4) Victor' (of) Ab.

(1) As also in 130.

(2) Cf. Makūsah, just above Minyah. Is this the Pma nkas of P. Flor. I 70, 7.

(3) Cf. Burtubāt (? Pertob hêt), opposite Sharūna. Cf. ΠΕΡΤ/ mentioned on p. 15.

(4) Cf. Nijits (possibly Pāñijits) below.

Thomas (of) Pshempowsh (1). Anoup (of) |s| Isaac (of) Peksele (2). Ptauros the little. John (of) Pmanhōke. Victor (son of) Origenes (3). Phoebammôn (of) Pkeh-Siût (4). Hôr (of?) Siphère (5). John (?) (of) Panijits. Parnoute (of) Tanêne" (6).

158. List of Husbandmen.

+ ΠΛΟΓ ΠΠΟΥΘΕΙ[
 ΘΕΟΔΩΡΟΣ ΠΕ[
 ἸΩΣΑΝΝΗ[Σ
 ΠΑΥΛ[ΟΣ
 5 ΦΟ^B[

"The list of the husbandmen [. . . .]. Theodore, the [. . . .], John [. . . .], Paul [. . . .], Phoeb[ammôn]."

159. List of Persons.

This list of names is so imperfect as to be hardly worth publishing, but it is given because of its (apparently) miscellaneous character, including as it does a nun, perhaps a monk, a *νεμικός*, and someone described as *κύριος*.

]Φ Σ ΚΥΡ/ Κ[
] . Τ ΜΟΝΑΧ[
]Σ ΝΟΜΚ/ Α[ΠΟ?
]Ι Σ ΟΠΝΩΦ/ Α[ΠΟ?
 5] . ΜΟΠΛΑΧΗ [
] Ε[Π]ΙΜΑΧ Α[ΠΟ?

(1) Perhaps contains the name Bûsh. Cf. Qombûsh, SW. of Beni Suef, and Bûsh N. of it. More suitable perhaps is Munyaih (or Meit) Bûsh, near Ashmunain (AMÉLINEAU, *Géogr.* 365). On the other hand it may = Pshenpous of Ryl. 181.

(2) The use of ζ might indicate a Greek name deformed.

(3) It may be noted that the large fresco (Cosmas and Damianus, *Journ. Eg. Arch.* III, 35) commemorates a Hourkene.

(4) Cf. 154. (5) Cf. ? Σερῦφις P. Oxy. 1141.

(6) Tanna'nah, near Abutig, seems unlikely.

1. Perhaps deleted by a line drawn through it; but this is doubtful.

6. Ⲅ[ⲛ]ⲓⲙⲁⲗⲁ: very doubtful.

160. List of Names.

Two fragments. The purpose of this list, as of the preceding, is uncertain. Most of the persons mentioned are apparently clerics; perhaps therefore the list is intended for commemoration or invocation.

ⲧ ⲁⲛⲁ
 Ⲅⲗⲱⲣ ⲛⲁⲛⲥⲈ
 ⲁⲛⲁ ⲙⲁⲕⲁⲣⲈ
 ⲁⲛⲁ ⲓⲱⲒⲁⲛⲛⲓⲛⲥ
 ⲁⲛⲁ ⲕⲁⲒⲦⲱⲣ
 ⲁⲛⲁ ⲒⲎⲔⲁⲕⲕⲈⲱⲛⲓ
 ⲁⲛⲁ ⲓⲁⲕⲱⲅⲈ
 ⲛⲈⲛⲓ. [
 ⲛ[

1 f. ⲁⲛⲁ Ⲅⲗⲱⲣ: Ⲅⲗⲱⲣ is doubtful, and seems, in any case, an unlikely name, but Ⲓⲱⲣ is not possible. There has very possibly been an alteration, and perhaps only one letter (ⲗ) is to be read before ⲱⲣ.

5. Castor is a rare name. Perhaps reminiscent of an obscure saint of this neighbourhood, martyred at Bardanūhah and named sometimes in the litany (v. the Cairo *Absaliyat* 1629 (1913), p. ⲫⲓⲗ; cf. also Abū Sālih f. 74 a, reading Kasṭur).

8. ⲛⲈⲛⲓ.[: here again there may have been an alteration; a character seems to be written above the second ⲓ. Probably the word is a Coptic plural possessive, ⲛⲈⲛⲓ[.

Contracts.

161. Contract for Work.

+ ΔΑΝΗΝΑ Ζ[ΜΠΠ]Α ⁺ΜΠΠΟΥΤΕ ΠΑΡ^ΝΜΑ[ΠΑΡ/]
 ΠCΣΔΙ ΝΑΠ[Α Π]ΑΥΛΟΣ ΠΖΑΜΨΕ [ΧΕΤΙ]
 ΕΠΙΤΡΕΠΕ ΝΑΚ ΕΤΡΕΚΡ̄ ΖΑΜΨΕ ΕΤ[. . .]
 [ΖΝΤΡΟ]ΜΠΕ ΤΑΙ ΤΩΔΕΚ^Τ/ ΙΝΔ/
 ΜΠΜΟΝΑΣ/ Π̄ΓΕΡ ΠΕΚΖΩΧ ΧΩΡΙC ΚΑΤΑ
 5 ΦΡΟΝΕΙ Ζ̄ΝΛΛΑΛΥ ΠΖΩΧ ΤΗΤΙ ΠΕΚΒΕ
 ΚΕ ΝΑΚ ΕΤΕΠΑΠΕ ΧΟΥΤΗ ΠΕΡΤΟΧ Π̄
 C[ΟΥΟ] Μ̄Π̄Μ̄Π̄ΤCΠΟΟΥCΕ Π̄ΛΛΑΖΗ Π̄ΗΡΠ Μ̄Π̄
 ΝC]ΙΜ Π̄Π̄Γ̄ΤΟΟΥ ΠΕΡΤΟΧ Π̄
 ΙΩΤ [Μ̄ΠC]Π̄ΑΥ Π̄ΚΑΔΟΥC Π̄ΗΡΠ ΚΑ
 ΜΠΟΥC̄C̄ΟΟΥΝΕ ΜΠΟΥΤ̄
 10 ΤΑ ΜΑ ΠΧΩΨΛΕ ΜΠΟΥΛΩΒΙΤΩΗ
 ΜΠΟΥCΑΠΤΑΛΕ ΕΠΕΚΩΡΧ ΟΥΝ ΔΙC
 ΜΠ ΠΙCΥΜΦΩΝΟΝ ΝΑΚ ΕΙCΤΟΙ^Χ
 ΕΡΟΧ μ. θω/ κς/ δ^ο/ ια +

Contract for work and wages between a monastery and a carpenter.

“Daniel (1) it is, by God’s mercy archima[ndrite], (2) writes to Apa Paul, the carpenter, (saying,) [I] appoint thee to do carpenter’s work for [. . . .] of the monastery, in this year of the 12th Indiction (3); and that you do your work without [5] neglect in anything. And [I undertake] that we will pay your wages, namely 25 *artabae* of corn and 12 *lahé* of wine (4) and [. . . . of] fodder (?) and 4 *artabae* of barley [and] 2 jars of

(1) This Daniel recurs in 87 and 175.

(2) Contracts (likewise called σύμφωνον) with carpenters: BM. 1064, 1065, KRALL CLIV.

(3) This phrase inserted afterwards.

(4) Cf. 164.

wine [10], according to the vintage (1), and a cloak (2) and a sackcloth (garment) and a [. . . .] and a (pair of) sandals. For your assurance, then, I have drawn up this agreement for you and I consent thereto. Thoth 26th, 12th Indiction."

162. Contract for Service.

XINCO]YMHITCAΩBE PE
 NEΠHΠ
 [ΩACOYM]NTCAΩBE NTKE
]EΩCΩ2NE EP0OY
]XE N̄CΩT̄M N̄CΩĪ
 5 λX̄NKA]TAΦPOHHCIC
]NTEΦPOMΠE ETENAIN̄E
]NCAΘH MHTE MMAXXE
]MNT̄OYGE NZOTC NHPP
]CMNT̄C N̄MMA4
 10]INA/ X ΓEΩPΓE

From a contract with a servant or workman (3).

"... from the] 17th of E[rêp till the 1]7th of Epêp of the next [year] be able to add to (?) them (4) [. . . .] he obey me [without] neglect [. . . .] of his year, namely [. . . .] henceforth, 10 *maaje* [of and] 11 *hots* of wine, [according as I] arranged it with him. [. . . .] Indiction. George (5) [, I consent].

(1) Or? the vineyard. I do not find MA NX. elsewhere.

(2) For the form ΛΩΒΗΤΩΝ cf. TURAIFF, *Materiale*, no. 4, ΛΟΥΒΙΤΟΥ. With the latter ending (-Ω) it is fem. in MINGARELLI 338, GIRON, *Légendes* 64, *Mus. Guim.* XXV, 418 and KIRCHER 120; but masc. in CSCO. 41, 49. Also fem. with ending -ΩΝ, BUDGE, *Misc.* 491, BUDGE, *Apocr.* 125; and fem. as ΛΟΒΗΤΕ, BUDGE, *Mart.* 217, which = ΛΕΒΙΤΟΝ masc. in *Rec.* VI 183; cf. ΛΑΒΙΤΕ LEPSIUS, *Denkm.* VI, 102, 21. Perhaps joined here with sackcloth (as BUDGE, *Mart.* 161) shows the carpenter to be a monk.

(3) Similar documents: Ryl. 140—143.

(4) CA2NE in Exod. XIX, 4, 15 means "approach". But is this the same word? A survival perhaps of the demotic use, "dispose of"?

(5) A fresh hand here.

163. Contract for Work.

+ ΠΣΥΜΦΩΝΟΝ [
 ΜΟΥ ΝΤΙΡΟΜΠ[Ε
 ΠΑΚ ΖΑΠΕΚΒ[ΕΚΕ
 ΧΟΥΤΑΥΤΕ ΝΡ[ΤΟΥ
 5 ΝΕΙΩΤ Μ̄ΝΟ[Υ
 ΟΥΡΤΟΥ ΝΒΗ[ΝΝΕ
 Μ̄ΝΜΠΤΑΥ[ΤΕ Π

From a contract for work.

"The agreement [. . . .] this year [. . . give] you as your wage [. . . .] 24 *ar*[*tabae* of corn and] |s| of barley and a [. . . . and] an *artaba* of dates and 14 [.

164. Contract for Work.

Ρ ΠΛΙΚΛΙΟΝ Μ̄ΠΜΟΝΑΣΤΗΡΙΟΝ ΕΤΟΥΑ[ΔΒ ΝΑΠΑ]
 ΘΩΜΑΣ ΖΙΤ̄ΤΙ ΠΜΑΙΝΟΥΤΕ ΝΕΙΩΤ ΑΠΑ Ε[ΠΕ]
 ΠΡ/ ΕΥΣΖΑΙ Μ̄ΨΥΓΝΣΩΡ ΠΣΑΝΣΜΟΥ ΧΕΛΑ[ΔΥ ΝΕ]
 ΧΟΥ ΕΥΑΛΑΥ ΕΥΕΙΝΕ ΝΨΟΜΤΕ ΝΒΔΙΚ[
 5 Μ̄ΛΣ Μ̄ΜΗΝΕ ΕΠΑ† ΠΕΥΒΕΚΕ ΠΑΥ [ΕΤΕΠΑΙ]
 ΠΕ ΚΑΤΑ Ε[ΧΟΥ]Τ ΨΟΜ̄ΠΤ ΝΕΡΩ̄Υ Π[ΜΑ]
 ΑΧΕ ΝΣΙΜ ΟΥΛΑΚΟΟΤΕ Ν̄ΝΗΡ̄Π Ψ[
 Π̄ΤΕΝΤΙΜΜΟΥ ΠΑΥ ΟΥΜΑΑ[ΧΕ
 ΣΙΠΛΟῩΝ Π̄ΧΙΡ ΟΥΛΕΒΙΤΟΥ .[
 10 Μ̄ΠΕΛΜΑ ΝΟΥΨΤ Π̄ΤΟΚ ΖΩΩΚ ΟΝ ΠΓ
 Ρ ΠΕΚΣΩΒ ΝΑΤΛΑΑΥΕ Ν̄ΚΑΤΑΦΡΟΝΙΣΙC
 Π̄ΤΕΡΟΜΠΕ ΤΗΡC (*erasure*) ΑΝΟΝ ΖΩΩΝ Π̄Τ̄Π
 ΤΙ ΠΕΥΒΕΚΕ ΠΑΚ + ΕΓΡΑΦΗ ΜΕΝΟΣ ΠΑΥΜ
 ΚΕ ΓΙ/ Π̄ Λ/ †

Contract for work and wages, between a monastery and a salt-dealer (1).

(1) Salt may have been for use in preserving corpses. Burials of the Christian period show large quantities of it. Or for pickling fish etc., as in KRALL CCXLIII, 14.

“The council of the holy monastery [of Apa] Thomas (1), through the pious father, Apa E[(2)], the agent (3), writes to Psynhōr (4), the salt-dealer, (5) (saying,) [Every] month which he passes bringing 3 (6) [of . . .] (7) |⁵| daily, we will pay him his wage, [name]ly, each month, 3 *artabae* of [*ma*] *aje* of fodder, a *lakoote* (8) of wine [] we will feed him therewith, a *maa*[*je*] (9) of pickle, a cloak [] |¹⁰| a single (shoe) sole (10). You (11) too, for your part, shall do your work without any neglect, throughout the year; and we, for ours, will pay you your wage. Written month Payni 25th. (Wages) making 1 *solidus*.”

165. Contract for Cultivation (?).

]CZAI MΠΩHP
]ME XENENŌ
]HTATO NĪΩZE
]TOΩOY EXΩĪ MΠ-
5]ΛHTI TEP̄TO E
 [Τ]Ϟ̄TO NĒNNE
]ĪNOG

(1) V. Introduction.

(2) One is tempted to read Enoch.

(3) Reading *προνοητής*, V. 344 n. (4) Recurs Ryl. 232.

(5) A salt-dealer so named at Baouit (II, p. 100). Cf. QUIBELL-THOMPSON, *Saqqara*, no. 89; also *νιτροπώλης Ann. du Serv.* 1909, 281.

(6) If ΒΛΙΚΑΖ, cf. BM. 449, 450, where it might mean a certain portion of land. But in a Balaiza fragt. (Bodl. copt. e. 54) ΟΥΒΛΙΚΑΖ is in a list of articles. In BM. 450 it is fem., as here.

(7) ΩΤΕΜΕΛΖ recurs in 92, carried in baskets. Clearly something in which salt is an element. Perhaps nitrate manure (*sabakh*); cf. ΜΛΖ in *CSCO*. 73, 186 (*i. e.* Jer. XVII 6).

(8) A common wine measure in middle Egypt; cf. BM. 1064, *Baouit* I, 8 etc. It = *χνίδιον*, on which v. BELL in P. Lond. IV 1375. KRALL, CCXXXIV shows that ΛΛΖΗ also = *χνίδιον*. From 161 it appears however that ΛΛΖΗ is a smaller measure. (9) Cf. 123 n.

(10) Presumably designating the quality of shoe to be provided. Cf. 161, where the parallel word is *συνδάλιον*.

(11) Though now in the 2d pers., we must suppose the same workman addressed as in the 3d pers. hitherto.

Contract, perhaps regarding land cultivation.

"... we] write to the son [of] (saying,) we are [ready (?) to] my portion of field [. shall] appoint for me, with [.] |s| has given (or sold) his portion for (?) the 4 (1) palm-trees [

166. Promise of Repayment.

Papyrus.

+ ΔΝΟΚ ΠΑΣΟΝ ΓΕΡΜΑΝΕ
 ΦΑΜΩΕ ΝΤΠΕΤΡΑ ΕΤΟΥ
 ΛΑΒ ΤΠΟ
 ΛΙΣ [ΕΙΣΖΛ] ΝΠΑΣΟΝ
 5 ΠΑΙΑΚ/ ΠΜΟΝΟΧΟΣ
 ΜΠΙΜΟΝ[ΑΣΤ'] ΠΟΥΩΤ ΖΜΠΪΤΩΩ
 ΠΟΥΩΤ ΧΕΡΕΠΕΙΔΗ ΛΙΠΑΡΑΚΑ
 ΛΕΙ ΜΜΟΚ ΔΚΑΙΤΕΙ ΠΟΥΖΟΛΟΚΤ'/
 ΕΠ. ΕΙΧΡΙΑ ΜΗΤΑΔΗΑΓΚΗ
 10 ΧΕΧΙΝΠΟΥ ΝΖΟΥ ΕΤΕΣΟΥ
 ΜΗΤΩΜΗΠΕ ΝΤΩΒΕ ΝΤΙ
 ΡΟΜΠΕ ΤΛΙ ΤΕΚΑΤΗΣ ΙΝΔ^ο/
 ΩΛΣΟΥΜΗΤΩΜΗΝ ΜΠΑΡ
 ΜΟΥΤΕ ΝΤΙΡΟΜΠΕ ΠΟΥΩΤ ΤΗΣ
 15 ΛΥΤΗΣ ΙΝΔ^ο/ ΕΤΡΑΤΙ ΝΑΚ ΖΛ
 ΤΕΧΜΟΤΝΕΣ ΠΟΥΖΟΤΣ ΝΖΛ
 ΛΩΜ ΠΑΙ ΟΥΗ ΖΜΠΟΥΩΩ Π
 [ΠΠΟΥΤΕ

Undertaking to repay a money loan in cheese. Text effaced and very illegible.

"I, brother (2) Germanus, the carpenter of the Holy Rock (πέτρα) the city, (3) [I write] to brother |s| the deacon, the monk of this same monastery, in this same

(1) Perhaps nothing lost before ΤΠΟ.

(2) *Lit.* "my brother", as in l. 4.

(3) One expects either "the Rock of Apa Thomas (for which there is space), of the city Siut" (not space for a longer name); or "in the nome of the city S.". Our 375 makes "the Rock of Sbeht" not impossible.

nome, (saying,) When I entreated you, you asked (1) a *solidus* need (2) and my necessity, [10] namely (?) from today, which is the 18th day of Tôbe of this year of the 10th Indiction, until the 18th day of Parmoute of this same year of the [15] same Indiction, (I said?) that I would give you for its satisfaction (3) a (4) of cheese. These (things), then, by the will of [God . . .

Orders for Payment.

(Cf. also several of the Letters, 86, 87, 89, 90, 91, which might be classed here.)

167.

Ϙ ΤΑΛC
 ΝΑΠΑ ΜΙΝΑ
 ΖΙΤΤΑΠΑ ΕΝΩΧ
 ΑΡΙ ΤΑΓΑΠΗ ΠΓ-
 ΤΙ ΜΝΤCΝΟΟΥCΕ
 ΝΚΟΥΙ ΝΑΛΖΗ ΝΗΡΠ ΜΝ-
 ΨΜΟΥΝΕ ΜΦΟΡΗC ΠΑΠΟΥΠ
 ΠΜΑΝΘΑΜΟΥΑ ΛΥΩ ΤΙ ΚΕ-
 CΝΤΕ ΝΚΟΥΙ ΝΑΛΖΗ ΝΗΡΠ ΝΑΠΑ
 10 ΔΓΕΝΕ ΠΟΥΔΙΩ † ΓΙ/ ΟΙ/ ΜΙΚ/ ΪΑ
 [. . .] ΜΕΓ/ Η † ΧΕΝΕΚΑΜΦΙΒΑΛΕ
 [ΛΙΖΥΠΟΥΡ]ΑΦΗ ΝΤΑCΙΧ † εγγραφ/
 [+ ΕΝΩΧ CΤΟΙ]^Χ †

“Give it to Apa Mina (Mêna), from Apa Enoch. Be so kind and [5] give (5) 12 small *lahé* of wine and 8 *phores* to

(1) A reading difficult to justify or understand, but the usual ΔΚΤΙ (or †) ΝΑΙ, “you gave to me”, cannot be read.

(2) “My need”, the usual phrase, cannot be read.

(3) Only in a Balaiza fragt. (an ἀσφαλίσ) does ΜΟΤΝΕC thus occur:]ΜΕΤ ΝΖΟΛΟΚΟΤΤΗ ΝΟΥC ΖΑΤΕΥΜΟΤΗΝΗC[. Elsewhere its Greek equivalent is ἀνάπαισις. (4) ΖΟΤC measures cheese in 198.

(5) The equations *phores* = μεγάλη, small *lahé* = μικρά, are confirmed by 168, 171. Comparing 170 with these shows *lahé* to = small *lahé*. Similarly in THOMPSON'S *Saqqara* no. 226.

Anoup, the camelherd; and give other 2 small *lahé* of wine to Apa |10| Agene (1), the head husbandman (2).

Makes (total), wine, small 11 (*sic*), large 8.

Lest you should be contentious, [I have sub]scribed with my hand. Written (3) [. . . . Enoch, I consen]t."

168.

Ϙ ΤΑΛΑΣ ΠΑΠΑ ΜΠΠΕ
 ΣΙΤΠΑΠΑ ΕΠΩΧ ΑΡΙ
 ΤΑΓΑΠΗ ΠΓΤΙ ΧΟΥΩΤ
 ΠΚΟΥΙ ΠΛΑΣΗ ΠΠΗΡΠ
 5 ΠΕΙΡΗΠΗ ΤΜΟΠΑΧΗ +
 ΕΓΡΑΦΗ ΜΕΣΟΡΗ Κ +
 ΓΙ/ ΟΙ/ ΜΙΚ/ Κ + ΧΕΠΕΚ
 ΑΜΦΙΒΑΛΕ ΑΙΣΥΠΟΓΡΑΦΗ
 ΠΤΑΣΙΧ +
 10 + ΕΠΩΧ ΣΤΟΙΧ/
 + ΔΣΜΘ ΦΟΙΒΑΜΜΩΠ
 ΕΓΡ/ +

"Give it to Apa Mine (Mêna), from Apa Enoch. Be so kind and give 20 small *lahé* of wine to Irene, the nun. Written 20th Mesore.

Makes (total), wine, small 20.

Lest you should be contentious, I have subscribed with my hand. Enoch, I consent. Written by me, Phoebammôn" (4).

(1) An alternative to the etymology suggested Ryl. 173 is ἀγένειος, perhaps originally the epithet of some saint, presumably the martyr of Tehne (cf. 179).

(2) Properly "the big husbandman", if final Ω has its usual meaning.

(3) In an unskilled hand.

(4) Scribe of 169, 172.

169.

+ ΤΑΛΣ
 ΠΑΠΑ
 ΜΗΝΕ ΖΙΤΤΙ
 ΕΝΩΧ ΠΕΥ
 5 ΕΙΩΤ ΑΡΙ ΤΑ
 ΓΑΠΗ ΠΩΤΙ ΜΠ
 ΤΟΥΕ ΠΚΟΥΙ ΠΛΑΣΗ
 ΠΠΗΡΠ ΠΑΠΑ ΠΕΤΡΕ
 [...]ΠΑΡΓΑΜΟΣ ΤΑΡΕΥ
 10 [ΧΙΤΟΥ]ΕΠΜΑ ΠΑΠΑ ΜΑΚ
 ΑΡ[Ε + ΓΙ/] ΟΙ/ ΜΚ/ ΙΑ + ΧΕ
 ΠΕΚΑ[ΜΦΙΒ]ΑΛΕ ΛΙΣΥΠΟΓΡΑΦΗ
 ΠΤΑΙΧ + ΕΓΡΑΦΗ ΜΕΣΟΡΗ Κ
 + ΕΝΩΧ ΣΤΟΙ^χ
 15 + δι/ εμδ φοιβαμμων
 εγρα

“Give it to Apa Mine (Mêna), from Enoch his |s| father. Be so kind and give ιι small *lahé* of wine to Apa Peter [son of?] Pargamos (1), that he may [ιιο take them?] to the dwelling of Apa Macarius.

Makes (total), wine, small ιι.

Lest you should [be] contentious, I have subscribed with my hand.

Written 20th Mesore. Enoch, I consent (2).

Written by me, Phoebammôn” (3).

(1) Recurs BM. 1166. ? Περγάμιος.

(2) An unskilled hand.

(3) Scribe of 168, 172.

170.

† ΤΑΑΣ ΝΑΠΑ ΜΗΕ
 ΖΙΤΤΙΕΝΩΧ ΠΕΧΕΙΩΤ
 ΑΡΙ ΤΑΓΑΠΗ ΝΓΤΙ
 ΜΝΤΑΣΕ ΝΛΑΖΗ ΠΙ-
 5 ΠΗΡΠ ΝΑΠΑ ΠΩΛ
 ΝΨΧΙΤΟΥ ΝΜΜΟΝΑ-
 ΧΗ ΝΛΑΒΟΥΖΟΤ †
 ΓΙ/ ΟΙ/ ΜΙΚ/ ΪΣ [†] ΕΓΡΑΦΗ
 ΘΩΘ Λ ΙΝΔ.º/ ΤΡΙΤΗΣ
 † ΕΝΩΧ ΣΤ
 [Ο]ΙΧ/

“Give it to Apa Mine (Mêna), from Enoch, his father. Be so kind and give 16 *lahé* |5| of wine to Apa Pǝḡl and let him take them to the nuns of Labouhot (1).

Makes (total), wine, small 16.

Written 1st Thoth, 3rd Indiction.

Enoch (2), I consent.”

171.

† ΤΑΑΣ ΝΑΠΑ Μ[ΙΝ]Ε † ΖΙΤΝΑΠΑ
 ΕΝΩΧ ΠΕΧΕΙΩΤ ΑΡΙ ΤΑΓΑΠΗ
 ΝΓΤΙ ΩΟΜΤΕ ΝΦΟΡΗΣ ΝΠΗΡΠ
 ΜΠΜΠΤΗ ΝΚΟΥΪ ΝΛΑΖΗ ΝΠΗΡΠ
 5 ΜΠΑΣΟΝ ΪΩΖΑΝΝΗΣ ΠΖΑΜΑΚΗ
 ΓΙ/ ΟΙ/ ΜΕΓ/ Γ ΜΙΚ/ ΪΕ † ΕΓΡΑΦΗ
 ΘΩΘ Α ΙΝΔ.º/ ΤΡΙΤΗΣ †
 † ΕΝΩΧ ΣΤΟΙΧ/
 † ḏ/ εμḏ φοιβαμμωνος γρα/

(1) Perhaps cf. ΠΡΜΠΛΛΑΒΩΘΖΑΤ, P. Alexandr., *Sphinx* X 2, where the reading differs from mine. KREMER, *Ägypten* II 108, gives El-Lewahet as a *markaz* of Siut; but I cannot find it. A village near Siut is now named Nag^c Labu.

(2) An unskilled hand.

“Give it to Apa Mine (Mêna), from Apa Enoch, his father. Be so kind and give 3 *phores* of wine and 15 small *lahé* of wine [5] to my brother John, the . . . smith (1).

Makes (total), wine, large 3, small 15.

Written 1st Thoth, 3rd Indiction.

Enoch (2), I consent.

Written by me, Phoebammôn” (3).

172.

ⲡ ⲦⲗⲗⲢ ⲛⲁⲡⲁ ⲙⲓⲛⲉ ⲓⲛⲧⲓ
 ⲗⲡⲁ ⲉⲛⲱⲭ ⲗⲠⲓ ⲦⲀⲒⲗⲠⲛⲏ
 ⲉⲣⲱⲗⲛ ⲒⲈⲱⲣⲒⲉ ⲛⲙⲗⲛⲃⲗⲙ[ⲟⲩⲗ ⲓ]
 ⲛⲗⲦⲓⲛⲉ ⲉⲓ ⲛⲗⲕ ⲛⲱⲙ[ⲟⲩⲛⲉ]
 5 ⲛⲓⲫⲟⲣⲏⲥ ⲛⲛⲏⲣⲛ̄ ⲙⲛ̄[ⲙⲏⲦⲥⲛⲏⲟⲟⲩⲩ]
 [ⲥ]ⲉ ⲛⲕⲟⲩⲓ ⲛ̄[ⲗⲗⲗⲏ
]ⲛⲗⲩ [

“Give it to Apa Mine (Mêna), from Apa Enoch. Be so kind, when George, the camelherd [of?] Patine (4), comes to you, give 8 *phores* of wine and [12] small [*lahé* of wine?] to him [

173.

+ ⲉⲛⲱⲭ [
 ⲙⲛⲗⲥⲐⲚ Ⲉⲱⲙ[ⲗⲥ
 ⲭⲉⲗⲠⲓ ⲫⲱⲃ ⲛⲏⲦⲓ [ⲟⲩ]
 ⲫⲟⲣⲟⲥ ⲛⲏⲣⲛ̄ ⲙⲛⲟⲗⲗ
 5 ⲓⲛ ⲙⲛⲥⲗⲓ ⲛⲉ [
 [.]ⲱⲓⲉⲓ + ⲓ/ ⲟⲓ/ ⲫⲟⲣ/ α ⲓⲛⲃ/ α ⲙ ⲑⲱⲑ α
]ⲓⲛⲃ/ ⲓⲃ ⲁⲣ/ +
 + ⲉ]ⲛⲱⲭ
 ⲥⲦ]ⲟⲓⲭ/

(1) The same word is probably written (or printed) ⲗⲗⲏⲗⲕⲉ, *Baouit* II, p. 130. If ⲗⲕⲏ = ⲗⲕⲉⲥ, which sometimes = *akiz*, we may have here an iron tool maker; cf. ⲗⲗⲙⲕⲗⲗⲉ, ⲗⲗⲙⲱⲩⲉ. The word in this sense, *Berlin. Kopt. Urk.* no. 26³, 38 ⲉⲕⲏⲥ, *Triadon* 592 ⲗⲕⲉⲥ (ⲗⲕⲓⲫⲓⲧ quid?), *PEYRON* 249 b. ⲗⲕⲉⲥ, *P. Lond.* IV, 1631, col. 2, 10, ⲗⲕⲉⲓⲥ. (2) Unskilled hand.

(3) Scribe of 168 etc. (4) Or (omitting prefixed ⲛ-) “of Tine”. Neither word appears elsewhere as a place name, unless perhaps in 30.

"Enoch [it is writes] to my brother Thomas (1), (saying,) Be so obliging (2) and give [a] *phoros* of wine and a *lahé* to master Pe[. . . .] (3)

Makes, wine, 1 *phoros*.

1st Indiction, month Thoth 1, [. . .] 12th Indiction, beginning (4).

Enoch (5), I consent."

174.

This papyrus, bought by Dr. F. W. Kelsey in 1920, is assumed, on internal evidence, to be from Wadi Sarga; though the author, Cyrus, is not a person met with in other of our documents (unless perhaps in 188).

+ ΠΕΝΘΩΤ ΠΕΤΣΛΙ ΠΥΩΗΡΕ
 ΠΕΣΠΗΥ ΠΠΑΠ̂ ΧΕΕΙΣ ᾗΤΟ ΠΕΘ
 ΟΥΗΕ ΝΤΕ Π[. . .] ΨΛΞ ΣΟΟΥΗΕ
 ΛΥΕΙ ΤΟΟΤ ΣΑΠΕΒΑΠ̂ ΛΟΙΠΟΙ
 5 ΤΙ ΠΕΒΕΠΤΑΓΠ̂ ΠΑῶ ΛΥΩ ΣΩ
 ΣΙΧΩΟΥ ΤΗΡΟΥ ΠΣΟΥΣΜΠ̂ΤΟΥ
 ΠΡΟΣ ᾗΤΟ ΠΕΘΟΥΗΕ ΣΑΤΠΑΩΕ
 ΠΣΟΛΟΚ̂/ μ̂ φ̂αφ̂ ἰη ἰδ̂/ ἰα + γζωργι/
 + ΚΗΡΙ

"Our father (6) it is writes (to) his sons, the brethren, regarding (?) the poll-tax (7), (saying,) Lo, (here are) 4 sacks

(1) Perhaps the *διοικητής* of 375.

(2) This phrase is used in 119. Cf Ryl. 360 n.

(3) The 1st word in l. 6 is presumably a place name. Perhaps no gap before ω.

(4) ἀρχῆ. (5) Unskilled hand.

(6) Thus the writer styles himself in 175. He is presumably the abbot. Cf. 83.

(7) On ἀνδρισμός v. P. Lond. IV 1338, Introd. and here 248. The ἡ- here prefixed is not clear in meaning, but can hardly be a simple genitive.

of [. . . .] the sack-weaver (?) (1); they have been received by me in respect of his poll-tax. So |5| give him his receipt and see to them (2) all and let them be made at the rate of (3) 4 sacks to the half *solidus*. Month Phaophi 18, Indiction 11. George. Cyrus" (4).

175.

Papyrus.

+ ΠΕΝΕΙΩ [Τ ΠΕΤΣΣΑΙ
 ΠΑΤΔΙΑ [ΚΟΝΙΑ
 ΠΗΡΠ̄ ΝΩ [
 γι/ σιν^υ κδ/ α μ' [
 5 + ΔΛΝΗΛ ΣΤΟΙΧ/ [

Probably an order to supply wine. The writer, presumably Daniel the archimandrite (5), who in his own hand signs below, calls himself "our father", just as a monk refers to himself as "I, my brother So-and-so". He addresses the brother (in charge) of the *διακονία*. (6)

176.

Papyrus.

Μ . . . [
 ΠΑΡΩΝ ΒΡΡΕ + [
 εγγ/ μ^η θωθ τ ζ ινδ =
 + ΕΠΩΧ ΣΤ [ΟΙΧ/ [

(1) Cf. CRUM, *Coptic Manuscr.* no. XXII. This* meaning involves however $\text{C}\Lambda\text{Z}\Gamma$ - for $\text{C}\Lambda\text{Z}$ - (the Γ absorbed by following σ).

(2) $\sigma\omega$ $\text{Z}\iota\chi\text{N}$ - as in BUDGE, *Misc.* 224, Ryl. 323, *Miss.* IV 534.

(3) *I. e.* let those made be at the rate of . . .

(4) In a different, clumsy hand, doubtless the author's, while George is scribe. (5) Cf. *161*.

(6) As in *Saqqara* no. 314. The use in *CSCO* 73, 44, 45, 98, etc. indicates the place, not those on duty there.

An order to supply "fresh lentils", or a receipt on their delivery. Enoch, doubtless the oft recurring steward, signs in his own, clumsy hand, as in 167 ff., 182 etc.

177.

+ ΤΙ ΦΟΜΤΕ Π̄ΖΟΤ̄Σ ΝΕΤ̄Σ̄
 Π̄ΤΕ ΠΜΑ Μ̄ΠΟΥΛΙ ΛΥΩ ΕΜ
 ΠΕΚΩΠΕ Π̄ΤΕ ΠΜΑ Μ̄ΠΟΥ^{ΛΙ}
 ΤΑΛῩ ΠΑῩ Π̄ΤΕ ΤΑΚΟΥΤ^{ΗC}.
 5 ΤΑΑΣ ΠΑΠΑ ΣΩΡ
 ΣΙΤΗΠΑΠΟΥΤΕ
 ΠΕΚΟΝΟΜ/

"Give 3 *hots* (1) of of Pmampouli (2); and if you do not find (any) of Pmampouli, give them (some) of Takoutês (3). Give it to Apa Hôr, from Parnoute, the steward."

178.

+ ΤΙ ΦΟΜΤΕ Μ̄ΦΟΡΗΣ ΠΗΡ̄Π̄
 Π̄ΤΕ ΠΩΜ · Μ̄ΠΡΗΣ ΠΑΤ
 ΣΕΚΩΤ ΤΑΑΣ ΠΑΠΑ ΣΩΡ
 ΣΙΤΗΠΑΠΟΥΤΕ ΠΟΙΚΟΝΟ
 ΜΟΥC +

"Give 3 *phoros* of wine of the southern vineyard to (?) the potters. (4) Give it to Apa Hôr, from Parnoute, the steward."

(1) Cf. 186 n. We must presumably read ΠΗΓΕΤ-. After 2 perhaps one or two letters. But we remain in doubt as to the material in question.

(2) Perhaps the place in 303. A village Mimbâl, near Samalût, is a possible equivalent. (3) V. 213 n.

(4) ΣΕΚΩΤ, *lit.* "potter's place", his oven, or workshop, BM. 695, CO. 306, ls. XXX 14 (κεραμίου); its plur. ΠΗ ΣΙΚΩΤΕ, ΣΕΚΑΤΕ perhaps in 377 here and (as place name) P. Lond. IV, p. XLVIII. The potter is ΠΑΤΣΕΚΩΤ, WESSELY, *Stud.* IX, 145; its plur. ΜΠΑΤΣΕΚΩΤ, ZOEGA 505. In our text perhaps read ΠΗΠΑΤ-, a better plur. than the preceding. It may be added that KRALL CLXXXII, CCXXIII has another, presumably related word ΕΚΩΤ for potter (ΕΚΩΤ in P. Lond. V 1674 vo.).

179.

† ΤΙ ΣΝΤΕ
 ΝΩΤΣ ΠΗ
 ΡΠ ΝΑΠΑ
 ΣΕΡΝΕ
 5 ΑΠΑ ΣΩΡ
 ΠΑΠΟ

“Give 2 *hots* of wine to Apa Serne (1). (From) Apa Hôr, the”

180.

† ΤΙ ΜΙΤΣΝΟΟ[ΥΣ
 ΠΑΠΚΡΑΤΩ[
 ΪΩΣΑΝΝΗ[Σ
 ΣΪΤΗΑΠ[Α

“Give 12 [.] of unmixed (2) (wine) [to Apa] John [.], from Apa[”

181.

Ρ ΤΑΑΣ ΠΑΠΑ ΜΗΝΑ
 ΣΙΤΗΜΑΠΑ ΠΑΠΝΟΥΤΣ
 ΠΗΚΟΝΟΜΟΣ ΔΡΙ
 ΤΑΓΑΠΗ ΣΡΩΛΗ
 5 ΠΑΠΑ ΪΩΣΑΝΗΣ
 Ι ΝΑΚ † ΟΥΧΙ

(1) Found thus BM. 688, *Baouit* I 113, P. Lond. V, 1748, AMÉLINEAU, *Géog.* 12 n. (= “Aba Sirne”). Doubtless = Serenus, a name peculiar, in Christian times, to Middle Egypt and reminiscent perhaps of the martyr named with Isaac of Tiphre (*TSBA.* IX 101; cf. *Archiv* II 318, *BGU.* III 954), and a native of Tehneh (Hall, p. 132, the only Coptic mention so far of this place, = either El-Hibeh or Akoris; cf. SPIEGELBERG, *Äg. Zeitschr.* LIII 1, 2). He is invoked on an Oxyrhynchite amulet (P. Oxyrh. 1151).

(2) Ἄκρατος is variously deformed in Coptic : ΔΚΡΑΤΩΡ (to which the Virgin’s breasts are compared) Bodl. g 1; ΔΙΚΡΑΤΩΡ Cairo medical pap., ed. CHASSINAT, l. 388; ΔΓΚΡΑΤΩΡ BUDGE *Misc.* 10, *Apoc.* 46, TURAIÉF *Mater.* no. 9; ΔΙΚΡΑΤΟΗ *Comptes Rend.* 1887, 376, and ΔΚΡΑΤΗΗ in 110 here.

verso ΠΗ2 ΜΗΠΟΥΚΟΥΪ
 ΠΛ4 ΟΥΧΑΙ ΞΜΠΧΟ
 ΕΙC

From Papnoute, writer of 98, 177, 178 and probably of 114, and recipient of 95, 97 and perhaps 92, 186, 187.

“Give it to Apa Mēna, from Apa Papnoute, the steward. Be so kind, when Papa John comes to you, give (him) a can (1) [of] oil and a little meat. Farewell in the Lord.”

182.

+ ΕΠΩΧ ΠΕ4C2ΑΪ ΠΠΑ
 CΟΠ ΓCΩΡΓC ΧCΤΙ
 ΜΠΤ ΠΡΤΟ4 Π2ΟCΜ
 ΠΑΜΑ ΜΑΡΘΑ + ΕΥΡ/
 5 φαρμ^ς ια ινδ ιβ/ +
 + ΕΠΩΧ CΤΟΙΧ/

“Enoch it is writes to my brother George, (saying,) Give 10 *artabae* of nitre to Ama (2) Martha.

Written 11th Phamenoth, 12th Indiction.

Enoch, I consent (3).”

183.

+ ΤΑΛC ΜΠΑCΟΠ [
 2ΠΠ ΕΠΩΧ ΠC4ΠΩΤ
 ΤΑΓΑΠΗ ΠΓΤΙ [
 ΠΡΤ]Ο4 ΠΒΠΠC Π [
 5].. CΠΠ [
]

“Give it to my brother [. . . .], from Enoch, his [father. Be so] kind and give [. . . .] *artabae* of dates to [”

(1) ΧΙ is the name of a bronze vessel (?) in a Theban text HALL, *Klio* XIII, 173 = CRUM, *ST.* 439.

(2) Not necessarily a nun; sometimes a mere courtesy, e. g. Leontius Neap., Gelzer 22, also ΠΕΕΤ, *Cemet. Abydos* III, 39.

(3) The same unskilled hand as in 167 etc.

184.

+
 Ϙ ΣΤΕΦΛΗΝΕ
 ΠΕΨΣΑΪ Ἰ
 ΠΑΣΟΝ ἸΩΣΗΦ
 ΧΕΤΙ ΜΗΤΕ
 5 ΝΜΑΙΡΕ ΠΚΑΜ
]ΠΑΠ

“Stephen it is writes to my brother Joseph (1), (saying,) Give 10 bundles (2) of reeds [”

185.

+ ΑΠΑ ΕΝΩΧ
 ΕΨΣΑΪ ΝΠΑΠΑ
 ΚΟΛΘΕ ΧΕΠΗΡΠ
 ΠΨΑΡΕ ΣΑΠΟΥ Π
 5 ΠΑΠΑ Π[
 Τ[

“Ara Enoch writes to *para* Kolthe, (saying,) the wine (3), set it to the account of *para* P[. . . ”

186.

+
 ΑΠΑ ΙΟΥΣΤΕ
 ΠΕΨΣΑΪ ΠΠΑΠ
 5 ΠΠΟΥΤΕ ΧΕΧΕΥ ΣΟΥ
 ΠΜΟΙΑΣ ΠΟΙΚ ΠΑΠ ΜΠΟ[Υ]
 5 ΣΟΤΣ ΝΣΕΜΧ ΜΠΟΥΣΟΤΣ ΠΧ

(1) Cf. perhaps 115.

(2) Besides ΡΕΥΡΟΝ'S example, Ryl. 291. Cf. ΜΗΡΕ in Theban texts, CO. 180, 341 etc. Possibly the reeds were for use in a vineyard (cf. P. Oxy. XIV, 1631, 9 n.), or for mat making.

(3) ΨΑΡΕ appears to be the word in KRALL XXIX, 4, where it can hardly be “rent”. Cf. perhaps Ryl. 201, 210. The reading of the verb here is uncertain.

ἰρ μῆφορες σῆτε περπ η
 παιωτ ἰσοροῦτον ἄγω
 χεῦ κλιμετη νφορες
 περπῖς παιη ἄγω τι μη
 10 τ ἰξεστε περπ πατ
 ἀγν ετογει

"Ara Justus [it] is writes to Papnoute, (saying,) Send us
 6 (1) of bread and a |5| *hots* (2) of vinegar and a *hots*
 of pickle and 2 *phoros* of *sorouton* (3) wine for my father (4).
 And send us other 10 *phoros* of new wine. And add 10 *xestes*
 of (5) wine to each one."

Invoices.

187.

† εἰωχης εφσζαι ἄπασοη
 παπποῦτε χεεις μαβτασε ἰσοοῦνε
 ἰσογο ἀτῆσοῦσοῦ πακ εζραι ερε
 [ϣτ]οοῦ ἰχοῦωτ ἰρτοϣ μῆτιοῦ ζῖωωοῦ
 5 [γϣ| θαλ/] λς σι| αρτ| πε εγρ| μη/
 ι]νδ ῖ †

(1) ΜΟΙΑΣ is a measure (or receptacle) for grain, BM. 1055, for straw
 Ryl. 319. In KRALL CCXLVII ΜΟΕΙΣ is among vessels, to judge by **ΚΑΛΟ**
 next it (cf. P. Lond. IV, 1610, 41 **ΚΑΡΟ**). In BM. 1066 its use is obscure. It
 is presumably the origin of *μουεῖ(ον?)*, WESSELY, *Stud.* III, 280, and of the
 earlier *μώιον*, REIL, *Beiträge* 44. One or other of these forms in P. Oxy. 146,
 1734, P. Grenf. I, XIV, PREISIGKE, *SB.* 1964. In these it appears as a hay or
 fodder measure.

(2) V. CO. 348 n. An ostrakon BP. 4949 shows its article fem. In 166,
 198, it contains cheese, in 344 wine: therefore a jar or pot.

(3) This word is **ΩΡΟΤΟΗ** in 141, **ΣΥΡΟΥΤΩΗ** in 92, **ΩΡΩΤΟΗ** in
 KRALL CCXLIII (where it holds *γλυκύν*) and *σρω(τον)* in Eg. Expl. Fund's *Re-*
port 1904-5, 16 (= PREISIGKE, *SB.* 1960). Except in the present instance and
 in 92, it is clearly the vessel holding the wine or vinegar. Apparently unknown
 otherwise unless *σειρητικός*, an epithet of oil, P. Oxy. 1070, be the same word.

(4) Cf. 92. Presumably the abbot. Possibly however genitive, instead of
 dative, indicating a special quality of wine. Cf. 177, 178.

(5) "Un . . . wine"; but what the privative **ΑΤ-** qualifies is uncertain.

"Enoch it is writes to my brother Papnoute, (saying,) Lo, I have sent up (? down) 36 sacks of corn to you, making a total of four score and five *artabae* : [makes sacks] 36, 85 *artabae* of corn. Written, month [], 10th Indiction."

188.

ΑΝΟΚ ΠΑΣΟΝ ΚΙΡΕ
 ΠΥΣΑΙ ΠΠΑΣΟΝ
 ΣΤΕΦΑΝ ΠΕΚΟΝΟΜΟΣ
 ΧΕΣ ΣΜΗ ΠΚΑΣ Π
 5 ΧΙΡ ΜΠΜΑΑΥ ΠΣΑ
 ΛΑΟΣ
 ΛΑΣΤ ΠΠΧΙΡ ΔΙΤΝΟ
 ΟΥΣΟΥ ΠΑΚ · —
 μηνος = αθηρ ιβ

"I, brother (1) Cyrus, it is write to my brother Stephen, the steward (2), (saying,) Lo, 40 *carats* (3) of pickle and 30 pots of pickle (4) have I sent you. Month of Athyr 12."

189.

+ ΕΣ ΧΟΥΤΛΑΤΕ ΠΣΟΥΠΕ
 ΠΣΟΥΟ ΔΙΤΝΟΥΣΟΥ ΝΕΤΗ
 ΓΙ/ ΘΑΛΛ ΚΑ ΠΔ/ ΙΓ ΦΑΜ.
 ΗΣΙΑΣ ΣΤΟΙ + ΠΤΕΠΔ
 5 ΜΟΥΛ ΠΩΠΠΑΡΕΣ

"Lo, 24 sacks of corn have I sent you. Makes (total), bags 24 (5). 13th Indiction, [. . .] Pham[enoth.] Esaias, I consent. By (?) the camels of Shenpares (6) (?)."

(1) *Lit.* "my brother". For Cyrus v. perhaps 174.

(2) This steward recurs in 89, 376.

(3) I cannot find this coin used elsewhere as a measure.

(4) Perhaps ΠΛΑΠΣ ΠΧΙΡ. Cf. ΧΙΡΑΑΨ, in a list of victuals in a Theban ostrakon, BP. 402.

(5) ΣΟΥΠΕ and ΘΑΛΛΙC thus appear to be identical quantities.

(6) This sentence, added by a different hand and apparently complete, is difficult. The preposition ΠΤΗ- is improbable and the last word might be "of (the) sons of Pares", wherewith one might compare the place-name in 225.

190.

+ ΚΑ ΕΙΣ ΨΕ ΖΜΕ ΨΜΟ[ΥΠ]
 ΠΕΡΤΟϢ ΣΟΥΘ̄ ΛΙΤΝΟ[ΥΣΟΥ]
 ΝΑΚ ΖΙΤ̄ΝΗΕΣΝΗΥ [
 ΠΕΤΡ^Ε + Ø ΓΙ/ ΡΜ[Η
 (space)

5 + ΘΑΛΛ/ ΖΗ

“21(1). Lo, 148 *artabae* of corn have I sent you, by the brother [. . . . and] Peter. Total (2), makes *artabae* 14[8]. 68 bags (3).”

191.

+
 ΕΙΣ ΜΗΤ
 ΨΙΣ ΠΕΡΤΟϢ
 Π̄ΣΙΜ ΨΑΤΝΟ
 ΥΩΠΕ Μ̄ΝΜΗΤ
 5 ΨΙΣ ΠΕΡΤΟϢ Π̄
 ΩΤ ΨΑΤΝΟΠΕ
 ΣΙΤΕ ΛΙΤΝΟΥΣΟΥ
 ΕΡΗΣ + ερρα
 μ^ε/ ι σ ιδ̄/

“Lo, 19 *artabae* of fodder, less 1 *oipe*, and 19 *artabae* of barley, less 2 *oipe*, have I sent southward. Written 10th of Mesore, 6th Indiction.”

192.

ΠΩΕ[
 ΧΤΟΥΕ[. . .] . . Ε
 ΛΥΩ ΕΧΤΧΜΗΝΕ Π̄ΣΟΥΠΕ
 ΛΙΤΝΟΥΣΟΥ ΝΑΚ ΖΙ
 5 ΤΟϢ Π̄ΩΣΑΝΗΣ ΜΑΠ
 Π̄ΣΑΜΟΥΛ ΤΑΣ ΝΑΠΑ
 ΝΑΣΡΟΥ ΠΕΙΚΩΝΟΜΟΣ
 ΖΙΤΕΝΙΩΣΑΝΗΣ

(1) ΚΑ remains to be explained. Possibly a numeral, showing this to be the 21st invoice sent; or perhaps the day of the month.

(2) Ø, though made like an ordinary Θ, is probably the symbol for ὄμοῦ.

(3) Do the 68 bags contain the corn sent?

" . . .] 3| and lo (?) (1), I have sent you 28 sacks (2) by John, the camelherd. Give it (3) to Apa Nahrow, the steward, from John."

193.

Ⲫ ϫΟΙΑΚ ΚΕ
 Ⲕ/ ΙΕΡΗΜ/ Μ̅Ν
 ΝΕΨΟΝΗΥ ΖΙΤΟ
 ΟΤ̅ϸ ΠΛΟΥΚΑΣ
 5 ΟΙ/ ΜΙΚ/ ΡϸΗ Μ^Ο/
 ΚΟΛΛΟΥΘΟΣ
 ΕΓΡΑΨ/ +

"Choiak 25th (?). From Jeremias and his brethren (4), through Luke (5): wine, small.198 and no more. Colluthus wrote it."

194.

The character of the following ostraca is not so certain as that of the preceding, owing to their brevity. They may conceivably be receipts without a date; but it seems unlikely that receipts, except by an accident, would be issued without a date, and on the whole it is most probable that they were notes of the destination and, in most cases, nature and amount, of consignments, sent with them as a check on full delivery.

Ⲫ ΤΚΕΜΑΝ :
 ΖΙΝΛΟΥΚΑΣ
 ΠΜΑΝΘΑΜΟΥΛ
 ΜΙΚΛ/ : Μ̅ :

(1) Reading ΕΣΧΟΥΤΩΜΗΝΕ.

(2) Contains fodder, onions or corn in these texts; most often the last.

(3) Τ̅ΑΣ thus in 106. Perhaps by the same scribe.

(4) This phrase is used on stelae (29. 30 etc.) for Thomas, founder of our monastery, and his group (v. Introduction, p. 7). Should it here be taken to refer to another community, possibly that near Antinoe, ΚΡΑΛΛ LXXXVI?

(5) Cf. 245 ff.

“Tkeman (1), through Luke the camelherd, with 40 camels.”

195.

This ostracon is probably complete, but the ink on the left side is so faint as to be illegible. It is therefore not certain that it is an invoice and not (*e. g.*) a receipt, beginning with a date, but it is placed here because it mentions the same place as 194.

. .] ΤΚΕΜΑΝ :
 . .] ΛΗ :
 [Λ/ ΠΛ] ΗΣΕ ΚΑΜΑΛ/

1. ΤΚΕΜΑΝ: there can be little doubt that the place is Tkeman, but the last letter but one looks more like ο than λ, and ο may have been (incorrectly) written.

3. ΠΛ] ΗΣΕ: see 320—324.

196.

The ostraca 196—199 all begin with the name of Apa Elias. He may be either the consignee or the camel-driver, perhaps more probably the former; but see 200 and 201.

ΑΠΑ ΖΗΛΙΑΣ
 ΟΡΓΟΝ ΖΑΛΩΜ. 15.
 ΑΣΚΑΛΩΝΕ ΖΑΛΩΜ : 5 :

(1) Presumably the Tkemēn of *CSCO*. 43, 150 and *CRUM*, *Copt. MSS.* p. 78 (a Fayyumic text). This seems to be near Heracleopolis. It looks unlike a native name and we may perhaps identify it with ΔΕΚΙΜΑΙΗ, near Bilgai (Rossi, *Nuovo Cod.* 87, cf. *Synax.*, 25th Tūbah) and this possibly with “Ṭahmūn”, *leg.* Tagamūn (*Synax.*, 10th Baūnah), remembering that our name is in 253 written Tgeman. The village near Tkemēn, Phwoh enniamēw, suggests (translated) Bārūt al-Baqqār, opposite Beni Suēf, though phonetically it resembles the neighbouring Bahnamūh.

"Apa Elias. 16 *orgon* (1) of cheese, 6 *askalone* (2) of cheese."

197.

ΑΠΑ ΖΗΛΙΑΣ :
 ΚΟΛΛΟΘΕ ΖΑΛΩΜ : ᾠ :
 ЧИР ΕΦΜΗΖ : Δ̄ :

"Apa Elias, 8 *kolathe* of cheese, 4 baskets (3) full."

198.

ΑΠΑ ΖΗΛΙΑΣ
 ΖΑΛΩΜ ΔΣΚΑΛΩΠΙΣ
 ΟΡΓΟΝ : ᾠ : ᾠ
 ΟΥΝΟΘ ΝΩΟΤΣ ΖΑΛΩΜ

"Apa Elias. Cheese, 16 *askalone*, 8 *orgon*, a large *hots* of cheese."

199.

ΑΠΑ ΖΗΛΙ/
 ΟΙ/ ΜΕΓ/ : 4 :

"Apa Elias. Wine, 90 large measures."

(1) In BUDGE, *Apoc.* 97, 99 ΟΡΓΑΝΙΟΝ is clearly a vessel holding water and corresponds to ΛΑΚΟΝ in the Boh. of this text (*MIE.* II, 400). Similarly in BUDGE, *Misc.* 387 ΛΑΚΩΝ = ΟΡΓΑΝΟΝ in the Boh., ΚΟΥΦΟΝ in Sa. parallel texts (v. BM. 305). In *CSCO.* 43, 178 it is a vessel (or machine?) into which a martyr is to be cast, before burning. I assume that this and ΟΡΓΟΝ are identical, since the latter is used equally for containing victuals: lentils and cheese *RE.* 46, olives Bodl. *Copt.* b 9, pickle P. Lond. IV, 1631, c. 5. In HALL p. 129 ΩΡΓΩΝ appears in a list of wine vessels. In a Theban pap. (TURAIEFF in *Mem. Russian Archcol. Soc.* XVIII, 026) ΟΡΓΟΝ is found in an unilluminating context.

(2) In 198 and 203 this holds cheese, in 237, 275 perhaps wine (cf. Leontius, GELZER, p. 37). Other instances, BM. 1044 n. Note that ΔΣΚΟΛΟΠΗ in the *Scalae* is translated كسوة: "cloth or napkin, wherein things are laid or wrapt" (so H. ALMKVIST, *Kleine Beiträge* 285, though KIRCHER, p. 119 has it for "face veil").

(3) The use of this in 275 shows that the ΒΙΡ normally contained the same article, presumably (as often elsewhere) bread.

200.

As Mathias and Hôr are both known as camel-drivers, it seems likely that they are the persons named here, the consignee not being mentioned; cf. too 201, where the camel-driver is named at the beginning. In 196—199, on the contrary, Apa Elias, not known elsewhere as a camel-driver, is perhaps more likely to be the consignee. The ostrakon is a palimpsest, traces (two lines) of an earlier text, written before this piece of pot was broken off, being visible at the top.

+ ΜΑΘΙΑΣ Σ ΩΡΟΣ
ΦΟΙΝΙΚ/ ΘΑΛΛ/ ΛΒ

“Mathias and Horus. Dates, 32 *thallia*.”

201.

+ ΕΥΣ[ΤΑΘΙΟΣ?]
ΚΑΜΑ[Λ/]
ΣΙΤΟΥ ΑΡ[ΤΑΒΩ]
Η ΕΙΚΟCΙ[

“Eustathius (?), camel-driver. Wheat, 20 artabas.”

4 f. ΑΡ[ΤΑΒΩ]||Η: the division is not, in the case of these ostraca, a fatal objection to the reading, but it is of course possible that we ought to read ΗΕΙΚΟCΙ, part of a place-name; qu. *Είκοσιπενταρούρων?*

202.

+ Κ
ΑΡΑΚΕ ΗΗΗ
|||

ΑΡΑΚΕ = *ἄρακος*, “arak” (as in BM. 1132, Fayyûmic ΑΡΑΚΙ, KRALL CCXXVII, or ΑΡΑΚΑ, CRUM, *Copt. MSS.*, p. 78).

Of thrice repeated ||| I can make nothing.

203.

ΑΚΚΑΛΩΠΗΓ
 ΖΑΛΩΜ : $\overline{\text{IB}}$:

"12 *askalone* of cheese."

204.

ΚΝΑΥ ΟΥΣΟC
 ΠΕΛΜΟΥΛ ΝCΟ
 ΟΥΟ ΙΩΣΑΝΗC

"2 and a half camels (loads)(1) of corn. John."

Receipts.

The receipts, to which class the great majority of the Greek ostraca belong, fall, for the most part, into certain clearly marked types, and they have been arranged accordingly. The first receipt of each type is furnished with an introduction dealing with all the documents of its class. The measures which occur are discussed not in the notes to the individual receipts but in the section of the general introduction devoted to the metrology of these ostraca. As the receipts are so uniform in type it seems useless to give translations of all, and only a few are translated to serve as specimens of the various classes.

205.

First are placed those receipts which begin with a date. The majority of these (213—339) are arranged on the plan: Date; place-name; amount of wine; name of camel-driver without $\delta(\iota\acute{\alpha})$; no signature by the clerk. This class is dealt with in the introduction to 213. But first are placed some receipts which begin indeed with a date but in other respects follow a different arrangement. Nos. 205—208 show the scheme: Date; number of $\theta\alpha\lambda\lambda\iota\alpha$ and amount of corn in artabas; $\delta(\iota\acute{\alpha})$ with a personal

(1) V. Introduction, § IV *Metrology*.

name; signature of the clerk issuing the receipt. These offer no difficulty, except as regards the question as to the purpose of the receipt, which is more conveniently dealt with in connexion with the section 213—339 below, and the meaning of *θαλλία*. The figures following this word show that it is here used as a measure (see the general introduction); but it is curious that no article is specified. An analogy is furnished by some of the ostraca (already referred to in a previous section) published by GRENFELL and HUNT in the *Archaeological Report* of the Eg. Expl. Fund for 1905—6 and 1906—7 and now included in PREISIGKE'S *Sammelbuch*, viz. SB. 1966, θ/ ζ (ἀρτ.) ια; 1967, θ/ λβ (ἀρτ.) νε; 1968, θαλησι()ιδ [so edd., but probably θαλ(λία) η σι(τ.) ἀρ(τ.) ιδ or θαλ(λία) η σι(τ.) ἀρ(τ.) ιδ is to be read]; 1978, θαλ(λία) ιε (ἀρτ.) λ. In 306 and 316 *θαλλίον* occurs as a measure of dates, in 367 of barley, and in 370 of vegetable seed; it is nowhere used as a measure of wine. As σῖτος in Byzantine times was regularly used as "wheat", not as "corn" in general, and *θαλλίον* once occurs as a measure of barley, it is possible that barley is to be understood here. There are however some objections to this.

In the first place, since wheat was far the commoner crop it is strange that barley, not it, should be the one to be unnamed; one would expect the more usual produce, if either, to be understood, the less usual to be named. Secondly, since barley was regularly reckoned by artabas, there seems no reason why it should here be reckoned by *θαλλία*, wheat, as usual, by artabas. In the third place it is significant that in all cases (except 360; see the introduction there) the number of artabas is just double that of *θαλλία*. This is not, indeed, the case with GRENFELL and HUNT'S ostraca. In 1978, 15 *θαλλία* are half the number of artabas (30); but in the other cases the proportion is different. In 1966 the figures are ζ and ια; and here we may suspect that ια is really to be read ιδ, which gives the required ratio, 7 : 14. In 1967 λβ and νε, and in 1968 θαλησι()ιδ, are less tractable. It is perhaps possible that in 1967 νε may be a misreading, though it seems hardly likely that ξδ, the double of λβ, could be read as νε; nor do η and ιδ, the reading sug-

gested above for 1968, lend themselves easily to correction ($\eta : \epsilon$ or $\zeta : \iota$). Nevertheless the evidence of the present collection and the fact that one and very likely two of the *Arch. Report* ostraca show the same ratio make it at least possible that a revision of the others also might reveal it; and in any case it is not unlikely that $\theta\alpha\lambda\lambda\acute{\iota}\omicron\nu$ in the Wadi Sarga receipts (with the possible exception of 360)(1) is to be taken as simply an alternative way of expressing the amount stated in artabas; *i. e.* that a $\theta\alpha\lambda\lambda\acute{\iota}\omicron\nu$ was 2 artabas. It is strange that it here comes first and that $\sigma\acute{\iota}(\tau\omicron\upsilon)$ is placed with ($\acute{\alpha}\rho\tau\acute{\alpha}\beta\alpha\iota$), not with it; but the combination $\sigma\acute{\iota} \acute{\alpha}\rho\tau$ or $\sigma\acute{\iota}|\overline{\sigma}$ was so common that it may have become well-nigh inseparable, the clerks writing it without any consciousness of the $\sigma\acute{\iota}\tau\omicron\upsilon$.

The receipts 205—208, which, as has been said, show the same arrangement, were all issued by a clerk named Horus. Only in 205 is the person whose name follows $\vartheta(\iota\acute{\alpha})$ described as a camel-driver; in 206 we have an $\acute{\alpha}\rho\chi\iota\sigma\acute{\upsilon}\mu\mu\alpha\chi\omicron\varsigma$, and in the other two cases there is no description; but it can hardly be doubted that in each case $\vartheta(\iota\acute{\alpha})$ indicates the person who brought the consignment.

+ / ΜΕΣΟΡ / ΙΘ
 ΘΑΛΛ / ΛΗ ΓΙ | $\overline{\sigma}$ ΟΣ
 Δ / ΝΩΣΕ ΚΩΣΤΑΝΤΙΝΕ
 ΚΑΜΑΛ / ΝΕΡΩΜ ΣΕΒΗΤ $\overline{\tau}$
 5 + ΩΡΟΣ ΕΤΟΙΚΗ

"Mesore 19. 38 *thallia*, 76 artabas of wheat by Nohe son of Constantine, camel-driver of the men of Sebêtef (?). Horus: correct."

3. ΝΩΣΕ: the ν , though doubtful, is probable.

4. ΝΕΡΩΜ ΣΕΒΗΤ $\overline{\tau}$: Coptic; see translation. The name could equally well be read ΣΕΑΝΤ $\overline{\tau}$, but that seems an impossible name.

(1) See however 187 and 190. In 190, 68 *thallia* correspond with 148 artabas; in 187, 36 [*thallia*] correspond with 85 artabas. Even at Wadi Sarga, therefore, the rule, if rule it is, does not hold good throughout.

206.

Ϙ| ΜΕCOP/ ΚΕ
 ΘΑΛΛ/ ΠΗ
 C|Π ΡΙC Δ/ ΜΑΚΑΡ/
 ΑΧΡΙCΥΜΑΧΟC
 5 Ϙ ΩΡΟC CΤΟΙΧ/

“Mesore 25. 58 *thallia*, 116 artabas of wheat, by Macarius, chief courier. Horus: correct.”

4. ΑΧΡΙCΥΜΑΧΟC: *sic*. Cf. III.

207.

+| ΜΕCOP/ ΚC
 ΘΑΛΛ/ Μ
 C|Π Δ/ ΕΠΩΧ
 ΠΚΟΥΡ + ΩΡΟC
 5 CΤΟΙΧΕ ΜΟΥ

“Mesore 26. 40 *thallia*, 80 artabas of wheat, by Enoch the deaf man. Horus: correct.”

4. ΠΚΟΥΡ: ΚΟΥΡ occurs once or twice in late Sa'idic texts, e. g. *BIF*. XIV, 114.

5. CΤΟΙΧΕ ΜΟΥ: quite possibly the characters which follow CΤΟΙΧ are merely flourishes. This is rather supported by 208, 5; see note there.

208.

+| ΜΕCOP/
 ΚC ΘΑΛΛ/ Μ
 C|Π Δ/ ΠΔ
 CΟΝ ΙΕΡΗΜΙΑC
 5 + ΩΡΟC CΤΟΙΧ . .

“Mesore 27. 40 *thallia*, 80 artabas of wheat, by brother Jeremias. Horus: correct.”

5. CΤΟΙΧ is probably followed by nothing more than flourishes.

209.

This receipt is for wine, but its arrangement agrees with that of the preceding ones. The clerk is ΜΗΝΙΩ, who occurs also in the series 345—354, all in the same hand as the present receipt. The name is naturally taken as a miswriting of Menas, though this seems difficult to reconcile with the fact that in 345, 346, 352 and 353 the name Menas, correctly spelled, also occurs, which suggests the form Minus (Μῖνος) for this name; but no such name seems to occur elsewhere, and cf. 167, 2, ΜΗΝΑ, and 172, 1, ΜΗΝΕ, as compared with 181, 1, ΜΗΝΙΑ.

+ ΘΩΘ
 ΕΠΑΓ/ Γ Λ Φ/
 Λ/ ΙΩΣΗΦ/ ΚΑΜΑΛ/
 ΟΙ/ ΜΕΓ/ ΕΞΗΚΟΝΤΑ
 5 ΟΚΤΩ ΓΙ/ ΟΙ/ ΜΕΓ/ ΞΗ Μ/
 Λ/ ΜΗΝΙΩ ΕΓΡΑ/

“Thoth, 3rd intercalary day, 1st convoy, by Joseph, camel-driver: wine, sixty-eight large measures = wine, 68 large, only. Written by Menas.”

210.

This receipt is for *ἐψήμα* (boiled wine) and is issued by Phibius. In other respects it agrees with the foregoing.

+ ΜΕΣΟΡΗ // ΚΓ[//]
 ΟΜΟΙ/ Λ/ ΪΩΛΗΠΙ[†]
 ΥΨΗΜΑ† ΦΟΡ/ ΚΛ
 ΚΑΛ/ 95
 5 + Λ/ ΕΜΟΥ ΦΙΒΙΟΥ
 ΕΓΡ/ †

“Mesore 23. Ditto, by John, boiled wine, 24 *phorai*, 96 jars. Written by me Phibius.”

1. Though the edge of the pot is broken immediately after ΚΓ, it is unlikely that anything is lost except the two strokes

following the numeral. Hence the ἐμοί(ως) of l. 2 cannot refer to anything preceding (l. 1, though near the top edge of the ostrakon, was probably the first line) and was presumably inserted mechanically by a clerk accustomed to writing ΟΜΟΙ/ in his day-book. So too in l. 2 nothing beyond the Η is likely to be lost.

3. ΥΨΗΜΑΤ: the τ is very doubtful, but there can be little question that ἐψήματα is meant. For this see index to P. Lond. IV, where it is very common.

4. ΚΑΔ/ 45: perhaps κάρδις 45, "in 96 jars"? κάρδος does not elsewhere occur as a definite measure, and cf. 126, where various amounts of wine are perhaps noted as taken from numbered κάρδι.

211.

The two following receipts are both issued by a clerk named Colluthus. They agree in arrangement with the foregoing except that the date is followed by the name of the estate or settlement from which the wine came and that they specify the ποσά.

Ρ ΘΩΘ Ι5 ΟΙ/ ΘΑΛΛΟΥ
 Ᾱ. ΦΟΥΡ/ Δ/ ΛΘΑΠΑΣΣ
 ΚΑΜ/ ΟΙ/ ΚΝΙΔ/ ΡΙΕ
 ΕΚΑΤΟΗ ΔΕΚΑΠΕ
 5 ΠΤΕ ΚΟΛΛΟΥΘΟΣ
 ΕΓΡΑ/ + ΟΜΟΙ/ ΚΑΜ/ ΕΠ
 ΟΙ/ ΚΝΙΔ/ ΚΑ · ΕΙΚΟ
 ΟΙ ΤΕΣΣΕΡΑ +

"Thoth 16, wine from Thallou, 4th convoy, by Athanasius, camel-driver: wine, 115 = one hundred and fifteen *cnidia*. Written by Colluthus. Similarly, one camel-load, wine, 24 = twenty-four *cnidia*.

1. ΘΑΛΛΟΥ: in 212 a place-name occurs in this position, and Θαλλοῦ is frequently found (*e. g.*, in 216 and 217) in a position implying that it is the name of a village or an estate; otherwise we might take εἶ(νου) θαλλοῦ as = "a present" (*i. e.*, a "custo-

mary payment") "of wine". For estates named in this way, after common nouns, see index 4(b) to P. Lond. IV, e. g., Ἀμπέλουργου, Βαφέως, Λάχλου; and in the present volume ἔργον Ἀμπέλου in 355 and 356. But 212, 4 is a difficulty; see note there. Θαλλοῦ occurs as a place-name in KRALL 242, 23, Ryl. 256, 3. Cf. also P. Flor. I 50, 17, 60, 84 (a ζώμη; Hermopolite nome), WESSELY *Studien*, X, no. 203, 3 (ζωρίον; Heracleopolite nome); 190, 3 (Hermopolite nome). There is a Tallah now, opposite Minyah, also a Talâ N. W. of Feshn.

2. λ is much more likely than λ, and if it is correct this is an exception to the rule that 3 is the highest number of *φοραί* in these ostraca (see introduction to 121). Cf. 355, 4; 368, 2.

6. κλμ/ : no doubt (in view of the εἶν) = *καμήλιον*; cf. 370, 5 and note, and see General Introduction, § *Metrology*.

212.

ⲡ ΛΘΥΡ Ϛ ΚΩΜ
 ΠΛΕΒΙΩΟΥ
 Λ/ ΜΑΘΙΑΣ Ϛ ΠΚΟΥ
 Θ/ ᾠ ΦΟΥΡ/ ΟΙ/ ΜΕΓ/
 5 Μ Μ^ο/ ΤΕΣΣΕΡΑΚ/
 ΚΟΛΛΟΥΘ/ ΕΓΡΑΨ/

"Hathyr 6, village of Plebiōw, by Mathias and Pkou. Thal-lou(?), 1st convoy: wine, 40 large measures only = forty. Written by Colluthus."

2. ΠΛΕΒΙΩΟΥ: Plebiōw recurs in P. Alex. XIII (*Sphinx* X 4, collated), a thoroughly Fayyūmic text; also at Bawit (CLÉDAT, *Baouit*, II 30) and as ΠΛΕΒΩΟΥ (*ib.* I 137). In the first of these Feshn is mentioned, seemingly as further South.

4. Θ': θ/ naturally suggests Θαλλοῦ or θαλλία. The second is unlikely, as θαλλία do not elsewhere occur along with deliveries of wine, and only, when unaccompanied by the name of an article (except in 260), in conjunction with an amount of wheat; moreover θαλλία would hardly be placed before the

specification of the $\varphi\varphi\alpha$. Hence $\theta\alpha\lambda\lambda\sigma\tilde{\upsilon}$ is the probable extension, and the fact that a place-name has already been given suggests that the word is here a common noun and means "present", "customary payment," as suggested in the note on 211, 1. But Plebiôw is a village, not an estate, and $\theta\alpha\lambda\lambda\sigma\tilde{\upsilon}$ may well have been an estate situated there; or the meaning may be "of Thallou", referring to the two carriers. Hence there is no need to adopt the alternative explanation.

213.

The great majority of the receipts belong to the series beginning with the present one. With a few unimportant individual variations all these receipts follow a uniform scheme, which is as follows: Date; place-name; amount of wine; name of camel-driver, without $\delta(\iota\acute{\chi})$. In a few cases the name of the camel-driver has been omitted; fairly often consignments are noted from more than one place, and occasionally a second payment is inserted, no doubt by an afterthought, after the name of the camel-driver. These receipts are here arranged according to the names of the camel-drivers, and, in each section, by the names of the towns or villages; at the end are given those in which the name of the camel-driver is not inserted or has been lost.

As the type is so uniform, the interest of most of these receipts lies mainly in the place-names and the measures used. There is however a general problem to be settled in regard to them. To whom and by whom were they given, and what is their purpose? The only personal name which occurs in each is that of the camel-driver; did he issue the receipt, or was he the recipient? And, in the latter case, where was the receipt given him?

That the camel-drivers whose names occur on these receipts were not the persons who issued them is proved conclusively by the hands, which do not vary with the camel-drivers. The great majority of the receipts are in a single hand; nor do the other hands which occur correspond with the occurrences of

any one camel-driver. Clearly, then, the camel-driver is merely the carrier of the wine; the receipts were issued by a clerk who did not sign his name.

We may conclude that the receipts were given to the camel-driver either when he received the wine for conveyance or when he delivered it at its destination; in the first case these ostraca are of course not to be regarded as receipts at all but a sort of way-bill or tally, which he delivered up to the recipients of the wine as a check on proper delivery. In favour of this hypothesis is the fact that the ostraca were all found on a single site, whereas we might expect the camel-drivers to come from various places; indeed some of them are described as "of so-and-so" (*e. g.*, 205, 4). But the hands again seem a conclusive objection; for on this theory we should have to suppose that the ostraca were written in many different places and therefore by different clerks, whereas only a very few hands are found in them, whose occurrences do not correspond with the occurrences of any particular place-name. Hence it seems clear that the ostraca are receipts given to the camel-drivers on delivery of the wine. From this two conclusions follow: first, as the ostraca were all found at Wadi Sarga, the camel-drivers must have lived there, at least part of their time, and second, it seems probable that the receipts were meant for the camel-drivers only, to clear them of responsibility for the wine, not for the consignors. Receipts to the latter would hardly have been found at Wadi Sarga; and moreover they would almost certainly bear the names of the consignor and of the recipient or his representative.

The case may, however, be different with the preceding ostraca. 205—208 are not only all issued by the same clerk but they have no place-name. It seems quite likely therefore that they are in the nature of a way-bill, given to the camel-driver with the wine and handed over by him on making delivery; and 209—212 may be of the same class.

First are placed the receipts issued to Hôr.

+ ΠΛΟΠΕ $\bar{\lambda}$:
 ΤΑΚΟΥΟΥΤΣ ·
ΟΙ/ ΜΕΓ/ : $\bar{\lambda}$: ΝΙΚ/ $\bar{\lambda}$
 ΝΜΖΑΤΕ :
 ΟΙ/ ΜΕΓ/ : \bar{z}
 ΝΕΖ : ΛΛΚ/ $\bar{\lambda}$
 ΖΩΡ ΚΑΜΑΛ/

“Phaophi 1. Takwutes: wine, 30 large measures, 1 small. Nemhate: wine, 7 large; oil, 1 *lakkou*. Hôr, camel-driver.”

2. ΤΑΚΟΥΟΥΤΣ: the forms which occur are the foregoing (four times), ΤΑΚΟΥΤΣ (twice), and ΤΑΚΟΥΤΗΣ (twice). Therefore it = Takwutes or Takoutes; the termination (as in Tjites) not representing χ (*ts*). Τακωσιμ^o in P. Lond. IV 1460, 150 seems scarcely worth comparing here, and the place remains to be identified.

4. ΝΜΖΑΤΕ: this occurs in Hyvernat's *Actes* 287 as ΝΕΜΖΑ†. Our text supports HYVERNAT'S reading (cf. AMÉLINEAU, *Géogr.* 274 n.). Presumably in the Heracleopolite neighbourhood, since of the other places named with it, Ieblil is near Banâ, Naui in the Heracl. nome and Shbenti (Eshment) not much farther north.

214.

Ρ ΠΛΟΠΕ $\bar{\lambda}$:
 ΤΑΚΟΥΟΥΤΣ
 ΟΙ ΜΕΓ/ : $\bar{\lambda}$ Η
 ΖΩΡ ΚΑΜΑΛ/

215.

Ρ $\bar{\theta}\bar{\omega}\bar{\theta}$: $\bar{\kappa}\bar{\lambda}$:
 ΤΧΙΤΣ
 ΟΙ/ ΜΕΓ/ · $\bar{\lambda}\bar{z}$:
 ΖΩΡ ΚΑ
 5 ΝΑΛ/

2. ΤΧΙΤΣ: not found elsewhere.

216.

P $\overline{\Theta\Omega\Theta} : \overline{\kappa\lambda}$

ΓΧΙΤΣ

ΟΙ/ ΜΕΓ/ : $\overline{\lambda}$:

ΣΩΡ ΚΑΜΑΛ/

5 ΛΑΚΟΗ : $\overline{\lambda}$:

ΘΑΛΛΟΥ :

ΜΙΚ/ : $\overline{\lambda}$

"Thoth 21. Tjites: wine, 4 large measures. Hôr, camel-driver. 4 *lakka*. Thallou: 1 small measure."

5. ΛΑΚΟΗ : $\overline{\lambda}$: it is to be noticed that the number is the same as in l. 3; and in l. 7 the wine from Thallou is measured by the *μικρόν*. This may suggest that here ΛΑΚΟΗ = μέγξ, not μικρόν as in 167, where see the note. See the metrological section of the introduction.

217.

P $\overline{\Theta\Omega\Theta} : \overline{\kappa\Gamma}$:

ΘΑΛΛΟΥ :

ΟΙ/ ΜΕΓ/ : $\overline{\kappa\Delta}$:

ΣΩΡ ΚΑΜΑΛ/

5 ΜΙΚ/ $\overline{\mu\Theta}$

218.

P $\overline{\Theta\Omega\Theta} : \overline{\kappa\epsilon}$:

ΤΑΞΡΟΥΧ :

ΟΙ/ ΜΕΓ/ : $\overline{\eta\eta}$

ΣΩΡ ΚΑΜΑΛ/

2. ΤΑΞΡΟΥΧ: this name occurs in Ryl. 325, 5. Cf. (?) Dah-rût, opposite Sharôna; also Ταρουθις (P. Oxy. 998, WESSELY *Stud.*, X, no. 39, 8); but cf. ΤΑΡΟΥΧΕΩΣ in 254. A name similarly formed is Ταρουσεβτ (P. Oxy., l. c.)

219.

$\overline{\Theta\Omega\Theta} \cdot \overline{\kappa\beta} \cdot$
 $\tau\sigma\gamma\eta\zeta\omega\rho$
 $\text{οι/ μεγ/} \cdot \overline{\lambda\beta} \cdot$
 $\zeta\omega\rho \kappa\alpha\mu\alpha\lambda\lambda/$

2. Sanhûr is the name of several places, one in the N.W. of the Fayyûm; yet that, though distant from most of the places named, may be ours: Tiloj and Hnês are not much less distant.

220.

$\text{P } \overline{\Theta\Omega\Theta} : \overline{\kappa\lambda} :$
 $\tau\sigma\gamma\eta\zeta\omega\rho \cdot \text{μεγ/} : \overline{\eta} :$
 $\text{οι/ μικ/} \cdot \overline{\pi\lambda} \cdot$
 $\zeta\omega\rho \kappa\alpha\mu\alpha\lambda\lambda/$

221.

$\text{P } \overline{\phi\lambda\omega\phi\iota} : \overline{\iota\epsilon} :$
 $\tau\sigma\gamma\eta\zeta\omega\rho \cdot$
 $\text{οι/ μικ/} : \overline{\omicron\zeta}$
 $\zeta\omega\rho \kappa\alpha\mu\alpha\lambda\lambda \cdot$

3. $\overline{\omicron\zeta}$: ζ corr. from ς .

222.

$\text{P } \overline{\Theta\Omega\Theta} : \overline{\kappa} : \tau\omicron\gamma\zeta\omega$
 $\text{οι/ μεγ/} : \overline{\xi\lambda} :$
 $\zeta\omega\rho \kappa\alpha\mu\alpha\lambda\lambda/$

1. $\tau\omicron\gamma\zeta\omega$: see *l33*, 3 note.

223.

$\text{P } \overline{\Theta\Omega\Theta} : \overline{\kappa} \cdot$
 $\tau\omicron\gamma\zeta\omega$
 $\text{οι/ μεγ/} \quad \overline{\iota\varsigma} \cdot$
 $\zeta\omega\rho \kappa\alpha\mu\alpha\lambda\lambda/$

224.

P $\overline{\Theta\Omega\Theta}$: $\overline{\text{IE}}$:
 ΤΜΟΥΠΙΣΙΜ
 ΟΙ/ : ΜΕΓ/ · $\overline{\lambda}$:
 ΖΩΡ ΚΑΜ
 5 λλ/

2. ΤΜΟΥΠΙΣΙΜ : not found elsewhere; = "Grass Island".

225.

In this and the following receipts the camel-driver is named John. It is however doubtful whether the same person is concerned throughout. In 227 the name is ἸΩΣΑΝΝΗΣ ΚΟΥΪ ("John the younger"), in 228 ἸΩΣΑΝΝΗΣ ΠΙΟΣ ("John the elder"), and we also have a John ΠΕΡ $\overline{\lambda}$ (351) or ΑΠΟ ΠΕΡ $\overline{\Theta}$ (354), a John Π $\overline{\Theta}$. . ΕΛΣ (370), and a John ΠΑΡΟΥΓ (121, 2; 122, 18; 385). These may conceivably all be the same, but the name was a very common one, and it is more likely that there were several camel-drivers called John.

P $\overline{\Theta\Omega\Theta}$: $\overline{\text{KB}}$ ·
 ΤΣΥΝΖΩΡ
 ΟΙ/ ΜΕΓ/ · $\overline{\text{KZ}}$
 ἸΩΣΑΝΝΗΣ
 5 ΚΑΜΑΛ/

226.

P $\overline{\Theta\Omega\Theta}$: $\overline{\text{KB}}$:
 ΤΣΥΝΖΩΡ ·
 ΟΙ/ ΜΕΓ/ : $\overline{\text{AB}}$ ·
 ἸΩΣΑΝΝΗΣ
 5 ΚΑΜΑΛ/

227.

P φλωφι : $\overline{\text{I}\epsilon}$ ·
 ΤΣΥΗΞΩΡ :
 ΟΙ/ ΜΙΚ/ : $\overline{\text{Π}}$ ~
 ἸΩΣΑΗΝΗΣ ΚΟΥΪ
 5 ΚΑΜΑΛ/

3. $\overline{\text{Π}}$: apparently a corr.

228.

P φλωφι : $\overline{\text{I}\epsilon}$:
 ΤΣΥΗΞΩΡ · ΟΙ/ ΜΕΓ/ $\overline{\text{Κ}\zeta}$
 ἸΩΣΑΗΝΗΣ ΝΟΘ ΚΑΜΑΛ/
 ΚΕ ΜΙΚ/ : $\overline{\text{I}\theta}$:

2. $\overline{\text{Κ}\zeta}$: ζ corr., probably from ε.

4. κε : = *z.zi?* or perhaps more likely the Coptic κε, "other". Cf. 294, 4.

229.

P ΟΩΘ : $\overline{\text{I}\beta}$ ·
 ΤΜΟΥΗΣΙΜ
 ΟΙ/ ΜΕΓ/ · $\overline{\text{Σ}\Delta}$ ·
 ἸΩΣΑΗΝΗΣ
 5 ΚΑΜΑΛ/
 ΜΙΚ/ : $\overline{\text{Λ}}$:

230.

P $\overline{\text{Θ}\omega\theta}$: $\overline{\text{I}\epsilon}$:
 ΤΜΟΥΗΣΙΜ ·
 ΟΙ/ : ΜΕΓ/ : $\overline{\text{Λ}\text{H}}$:
 ἸΩΣΑΗΝΗΣ ΚΑ
 5 ΜΑΛ/

231.

P $\overline{\Theta\Omega\Theta}$: $\overline{\Pi\Pi}$: $\overline{\text{ΤΟΥΣΩ}}$
 ΟΙ/ ΜΕΓ/ : $\overline{\lambda}$:
 ἸΩΣΑΝΝΗΝΟΣ ΚΑΜΑΛ/

232.

This receipt is probably complete, as nothing more is required at the beginning; but l. 1 is close to the upper edge of the potsherd, and something may therefore be lost.

ΠΑΟΠΕ $\overline{\xi}$
 ΤΩΟΥ . ΜΕΓ/ $\overline{\eta}$:
 ἸΩΣΑΝΗΝΟΣ ΚΑΜΑΛ/

2. ΤΩΟΥ: Τὼω occurs twice in these ostraca and twice in KRALL (CXXXVII, CCXXXII), both times as in the Heracléopolite nome. Presumably WESSELY *Studien*, X, no. 44, 7 (Heracl. nome) is another instance of the same place as in KRALL; but in P. Lips. 99, 19; P. Ryl. (Gr.) II 99, 2 we have Τωού in the Hermopolite nome, while in P. Oxy. 1746 the *χώμη* Τωού is placed in that of Aphroditopolis. The Τωού of P. Oxy. VII 1068, 17 cannot be localized; HUNT refers for the Hermopolite nome to BGU. 892, P. Lips. 99, 19, but as there is mention of the Arsinoite nome the Heracléopolite Τωού is perhaps equally likely.

233.

ΘΩΘ $\overline{\theta}$ ΤΚΕΜΑΗ ·
 ΜΕΓ/ : $\overline{\kappa\lambda}$ · ΜΙΚ/ $\overline{\xi\theta}$ ·
 ἸΩΣΑΝΝΗΝΟΣ ΚΑΜΑΛ/
 ΠΛΗΡΟΥ : $\overline{\phi\omicron\upsilon\eta\eta\upsilon}$ ·
 5 ΜΕΓ/ : $\overline{\kappa\eta}$:

“Thoth 9. Tkeman: 21 large, 69 small measures. John, camel-driver; complete. Phouêu: 28 large.”

1. ΤΚΕΜΑΗ: see 194, 1 note.

2. $\overline{\kappa\lambda}$: λ is a correction.

4. ΠΛΗΡΟΥ: probably for *πλήρης*, as an afterthought; it does not seem likely to be a place-name ("camel-driver from Plêrou"); cf. 255, 3.

ΦΟΥΗΥ: possibly the same as the Φῤῥῷ of P. Lond. V 1866 (Hermopolite nome), where the correct reading is Φῤῥῷ (see *Aegyptus* III 100).

234.

ΘΩΘ $\overline{\text{IA}}$
 ΦΟΥΗΥ :
 ΜΕΓ/ · $\overline{\text{ΠΔ}}$:
 ἸΩΣΑΠΠΗΣ
 5 ΚΑΜΑΛ/

235.

⊕ ΛΘΩΡ ΚΖ Ο · ΤΑΤΗ
 $\frac{\text{ΟΙ/ ΜΙΚ/} \cdot \overline{\text{Ξ}}}{\text{ΠΙΟΜ : ΜΕΓ/} \overline{\text{ΞΞ}}}$
 ΜΙΚ/
 5 ἸΩΣΑΠΠΗΣ ΚΑΜΑ/

1. Ο ΤΑΤΗ: smudged and hardly legible. Ο is very uncertain; ε̄ is possible. The name is not ΠΙΜΣΑΤΕ (213) nor ΣΕΛΙΤΣΕΛΗ (237).

3. ΠΙΟΜ cf. 56, 6 note. Considering some of the other localities whence wine comes, it seems likely that this is Medînet el-Fayyûm.

4. No figure has been inserted.

236.

⊕ ΧΟΙΑΚ Γ ΠΙΟΜ
 ΟΙ/ ΜΙΚ/ $\overline{\text{CM}}$
 ΠΙΜΣΑΤΕ : $\overline{\text{ΚΘ}}$ ·
 ἸΩΣΑΠΠΗΣ ΚΑΜΑ/

3. ΠΙΜΣΑΤΕ: cf. 213, 4 note.

237.

P ΦΛΩΦΙ : $\overline{\text{VB}}$

ΖΕΛΗΖΕΛΗ

ΟΙ/ ΜΙΚ/ $\overline{\text{ΠΗ}}$:ΑΣΚΑΛΩΠΕ : $\overline{\text{B}}$

5 ἸΩΣΑΠΠΗΣ ΚΑΜΑ/

2. ΖΕΛΗΖΕΛΗ: cf. Ἀλιζις (Heracleopolite nome), P. Hib. I, p. 8, or ΤΖΕΛΖΕΛΕΙ, P. Lond. IV 1419, 1241, 1243, 1259; but neither is very likely.

238.

P ΘΩΘ : $\overline{\text{KH}}$ ·

ΠΑΒΙΩΟΥ ·

ΟΙ/ ΜΕΓ/ : $\overline{\text{MH}}$ ·

ἸΩΣΑΠΠΗΣ ΚΑΜΑΛ/

2. ΠΑΒΙΩΟΥ: cf. 212, 2 note.

239.

P ΠΛΟΠΕ $\overline{\text{Z}}$

ΤΙΣΥΜΟΥΛΟΤ

ΟΙ/ ΜΕΓ/ : Ἰ

ἸΩΣΑΠΠΗΣ ΚΑΜΑ/

2. ΤΙΣΥΜΟΥΛΟΤ: this (an abnormal form) rather than ΠΣΥΜΟΥΛΟΤ, seems to be the reading; and cf. 310 and 323. No doubt Samalût, 15 miles N. of Minyah. On a stele ΤΣΣΜΟΥΛΟΤ (TURAIEFF *Christ. Vest.* I 48). Cf. P. Lips. 99, 16, WESSELY *Stud.* III, no. 300, Σομολῶ (Hermopolite nome). V. also the note on the Cosmas-Damianus fresco, in the Introduction, p. 13.

240.

P ΘΩΘ $\overline{\text{IA}}$ ΘΑΛΛ/ΟΙ/ ΜΕΓ/ $\overline{\text{NS}}$

ΜΙΚ/

space

ἸΩΣΑΠΠΗΣ ΚΑΜ[ΑΛ/]

3. ΜΙΚ/: no number has been inserted.

241.

P ΘΩΘ : ΠΠ :
 ΘΑΛΛΟΥΓ' :
 ΟΙ/ ΜΕΓ' · ΛΠ :
 ΪΩΣΛΗΠΗΘ :
 5 ΚΑΜΑΛ/

242.

P ΘΩΘ : ΠΠ :
 ΘΑΛΛΟΥΓ'
 ΟΙ/ ΜΕΚ/ Π .
 ΪΩΣΛΗΠΗΘ ΚΑΜΑΛ'

3. ΜΕΚ/: so written; l. μ:κ(ρζ).

243.

P ΘΩΘ : ΚΓ'
 ΘΑΛΛΟΥΓ'
 ΟΙ/ ΜΙΚ/ : ΡΛΒ
 ΪΩΣΛΗΠΗΘ ΚΑΜΑΛ/

2 A letter has possibly been deleted after ΘΑΛΛΟΥΓ':

244.

P ΧΟΙΑΚ : Α
 ΟΙ/ ΜΙΚ/ ΤΠ
 ΚΑΜ/
 ΪΩΣΛΗΠΗΘ

245.

The next section consists of receipts addressed to Luke, who in 24^δ and 24⁹ is described as ΛΟΥΚΑΣ ΠΡΑΠΙΘΑΜΟΥΛ/ (ΟΡ ΜΟΛ/).

P ΘΩΘ · ΚΠ
 ΚΟΥΛΗΥ ·
 ΟΙ/ ΜΕΓ/ ΛΗ :
 ΛΟΥΚΑΣ ΚΑΜΑΛ

2. This recalls the Hermopolite village Παγγουλιεσίου (probably nominative, P. Oxy. 998, 1147 etc.), the first part of which, Παγγυῖ, enters into other names thereabouts (*ib.* 899 etc.) Cf. perhaps El-Kulei'a, near Feshn. Nazlet Kuleib, near Deirut, seems too far south. It may be here noted that the martyr, Epime, whose *Acta* give us the Coptic form, Pankôleus, was really named Epimachos; cf. P. Lond. III p. 279 Ἐπιμαχος ὁ καὶ Ἀπιμα.

246.

Ρ ΘΩΘ : $\overline{\text{ΚΘ}}$: ΚΟΥΛΗΥ
 ΟΙ/ ΜΕΓ/ : $\overline{\text{ΙΑ}}$: —
 ΠΙΜΣΑΤΕ : ΜΓ :
 ΛΟΥΚΑΣ ΚΑΜΑΛ/

247.

Ρ ΘΩΘ : $\overline{\text{ΚΘ}}$:
 ΠΙΜΣΑΤΕ ΟΙ/ ΜΕΓ/ : $\overline{\text{Ι}}$:
 ΤΑΚΟΥΤΣ : ΟΙ/ ΜΕΓ/ $\overline{\text{ΚΗ}}$ ·
 ΛΟΥΚΑΣ ΚΑΜΑΛ/

1. $\overline{\text{ΚΘ}}$: the cross-stroke of Θ has been omitted, so that the letter looks like O .

2—3. These places occur together in 213 also.

248.

Ρ $\overline{\text{ΘΩΘ}}$ ΠΙΑΠΙΑ/
 ΤΜΟΥΝΙΣΙΜ : ΜΕΚ/ · Π
 ΛΟΥΚΑΣ ΠΜΑΠΙΣΑΜΟΥΛ

1. ΠΙΑΠΙΑ/ : or ΠΙΑ ΠΙΑ/; cf. 283, 1, where the word precedes ΤΟΥΣΩ, and 293, 1, where it goes with ΤΜΟΥΝΙΣΙΜ. This suggests (as it is no necessary part of the names) that in all cases it may stand for ΠΙΑΠΙΡΕΣ, "the men of" (or ΠΙΑΠΙΡΙΣΜΟΣ?); but this combination of Greek and Coptic would be a very strange one. In 174 however the same abbreviation appears to = ἀνδρισμός.

249.

P ΘΩΘ : $\overline{\text{I}\epsilon}$:
 ΤΜΟΥ $\overline{\text{N}}\text{C}\text{I}\text{M}$ ·
 ΟΙ / ΜCΓ / $[[\text{K}\Delta]]$
 ΚΔ
 5 ΛΟΥΚΑΣ
 ΠΡΑΠΙΘΑ
 ΜΟΛ

3. $\text{K}\Delta$: not ΚΔ, apparently. It is therefore not clear why the clerk deleted it; but perhaps he accidentally repeated the number and discovered his mistake later.

6f. ΘΑΜΟΛ: *sic*.

250.

P ΟΩΘ $\overline{\text{I}\varsigma}$
 ΤΜΟΥ $\overline{\text{N}}\text{C}\text{I}\text{M}$
 ΟΙ / ΜΕΓ / $\overline{\text{A}\text{B}}$:
 ΛΟΥΚΑΣ
 5 ΚΑΜΑΛ /

1. $\overline{\text{I}\varsigma}$: ς is a corr., probably from r .

251.

$\overline{\text{Θ}\omega\theta}$: $\overline{\text{I}\zeta}$ ΤΜΟΥ $\overline{\text{N}}\text{C}\text{I}\text{M}$
 ΟΙ ΜΙΚ / $\overline{\text{Z}}$
 ΛΟΥΚΑΣ ΚΑΜΑΛ /

252.

$\overline{\text{Θ}\omega\theta}$: $\overline{\text{I}\Gamma}$ · —
 ΤΚΕΜΑΠ
 ΜCΓ / $\overline{\text{M}\varsigma}$
 ΛΟΥΚΑΣ ΠΚΔ
 5 ΜΑΛΙΤΗΣ

3. $\overline{\text{M}\varsigma}$: apparently in different ink from the rest, and probably added later; there does not seem to have been a deletion.

253.

ΘΩΘ : Δ̄ : ΤΤΣΜΑΠ ·
 ΜΓΓ/ : ΜΗ :
 [[ΜΔΚ]] ΛΟΥΚΑΣ ΠΚΑΜΑΛ/

3. ΜΔΚ : for Macarius see 261—278.

254.

This differs slightly in arrangement from the usual type. The name of the camel-driver comes immediately after the date and is accompanied by δ(ιά), while the place-name is inserted at the end. The different arrangement may be due simply to the difference of clerk; the hand is not the usual one.

Ρ ΘΩΘ : ΚΖ Δ/ ΛΟΥΚΑ
 ΟΙ/ ΜΙΚ/ Π
 ΤΑΡΟΥΧΩΣ

3. Tarouchis is not known, but cf. ΤΑΡΟΥΧ in 218, etc.

255.

Ρ ΘΩΘ : ΚΔ
 ΤΣΥΠΣΩΡ ΟΙ/ ΜΙΚ/ Κ̄ :
 ΠΛΗΡΟΥΙ —
 ΟΜΟΙΩΣ ΤΑΡΟΥΧ ·
 5 ΟΙ' ΜΙΚ/ Π̄ :
 ΛΟΥΚΑΣ ΚΑΜΑΛ/

3. ΠΛΗΡΟΥΙ: *sic*, apparently (for πλῆρητες); but possibly the stroke at the end is meant merely as part of the punctuation mark (ι—). Cf. 233, 4.

256.

Ρ ΘΩΘ : ΚΖ
 ΤΑΡΟΥΧ
 ΟΙ/ ΜΓΓ/ Ϊ
 ΟΜΟΙΩΣ :
 5 ΟΙ/ ΜΙΚ/ : ΟΓ ·
 ΛΟΥΚΑΣ ΚΑΜΑΛ/

257.

P $\overline{\Theta\Omega\Theta}$: $\overline{\text{ΚΑ}}$: $\overline{\Theta\Lambda\Lambda\Lambda\text{ΟΥ}}$:
 ΟΙ/ ΜΙΚ . $\overline{\text{Ρ}}$:
 ΛΟΥΚΑΣ ΚΑΜΑΛ/

2. ΜΙΚ/ : I looks as if it were written over a deletion. The clerk may have begun to write ΜΕΓ/.

258.

P $\overline{\Theta\Omega\Theta}$ $\overline{\text{Κ}}$: $\overline{\text{ΤΟΥ}\Sigma\Omega}$
 ΟΙ/ ΜΕΓ/ . $\overline{\text{Μ}}$.
 ΛΟΥΚΑΣ ΚΑΜΑΛ/

259.

$\overline{\Theta\Omega\Theta}$: $\overline{\text{Γ}}$: $\overline{\text{ΦΟΥ}\text{ΗΥ}}$
 ΜΕΓ/ : $\overline{\text{Μ}}$:
 ΛΟΥΚΑΣ
 ΚΑΜΑΛ/

260.

This receipt is exceptional in being not for wine but for $\theta\acute{\alpha}\lambda\lambda\iota\iota\iota$ (*tz*), no article being specified. It may probably be for wheat; see introd. to 205, and cf. 189.

+ ΛΘΥΡ ΙΑ
 ΛΟΥΚΑΣ
 ΘΑΛΛ/ ΚΒ

261.

The receipts of this section are addressed to Macarius.

P $\overline{\Theta\Omega\Theta}$ ΚΘ ΙΑ/
 ΤΑΚΟΥΤΗΣ
 ΜΥΓ/ ΚΑ.
 ΜΑΚΑΡΕ
 5 ΚΑΜΟΥΛ

1. ΚΘ ΙΑ/ : it is not possible to read ΚΘ Ι^Λ/, *i. e.* "20, 9th indiction", but the 11th indiction may be intended; cf. 285, 1.

3. ΜΥΓ/ : = *μεγάλα*.

5. ΚΑΜΟΥΛ : probably = *καμηλίτης* rather than *ελμούλ*.

262.

ΡϚ ΠΛΟΠΕ : $\bar{\lambda}$ ·
 ΤΑΚΟΥΟΥΤΣ
 ΟΙ/ ΜΕΓ/ : $\bar{\kappa}\bar{\Delta}$:
 ΜΑΚΑΡΕ ΚΑΜΑΛ/

263.

Ρ ΠΛΟΠΕ : $\bar{\lambda}$:
 ΤΑΚΟΥΟΥΤΣ :
 ΟΙ/ ΜΕΓ/ : $\bar{\iota}\bar{\Delta}$: ΠΛΗ/
ΚΟΥΛΗΥ : ΟΙ/ ΜΙΚ/ $\bar{\eta}\bar{\zeta}$ ·
 5 ΤΑΚΟΥΟΥΤΣ : ΟΙ/ ΜΙΚ/
 $\bar{\xi}\bar{\Gamma}$:
 ΜΑΚΑΡΕ ΚΑ
 ΜΑΛ/

"Phaophi 1. Takoutes: wine, 14 large measures in full. Koulêu: wine, 57 small measures. Takoutes: wine, 63 small measures. Macarius, camel-driver."

3—4. So written in the original.

5. No doubt these *μικρά* were accidentally omitted above and inserted here when the mistake was discovered.

264.

Ρ ΠΛΟΠΕ : $\bar{\zeta}$:
 ΤΑΚΟΥΟΥΤΣ :
 ΜΙΚ/ : $\bar{\kappa}$: ΠΛΗΡΟΥ :
 ΤΩΟΥ ΜΙΚ/ : $\bar{\lambda}\bar{\eta}$:
 5 ΜΑΚΑΡΕ ΚΑΜΑΛ/

265.

ΘΩΘ : $\overline{\text{IA}}$:

ΤΟΥΣΩ :

ΜΕΓ/ · $\overline{\text{O}}$:

ΜΑΚΑΡΕ

5 ΚΑΜΑΛ/

266.

⊕ $\overline{\text{ΘΩΘ}}$: $\overline{\text{IH}}$ ·

ΤΟΥΣΩ : ΟΙ/ ΜΕΓ/ · $\overline{\text{AB}}$:

ΜΑΚΑΡΕ ΚΑΜΑΛ/

267.

⊕ $\overline{\text{ΘΩΘ}}$: $\overline{\text{KA}}$

ΤΟΥΣΩ

ΟΙ/ ΜΕΓ/ : $\overline{\text{KA}}$:

ΠΛΗΡΟΥ : —

5 ΤΧΙΤC

ΟΙ/ ΜΕΓ/ · $\overline{\text{IA}}$

ΜΑΚΑΡΕ

ΚΑΜΑΛ/

5 ΤΧΙΤC: see 215, 2 note.

268.

⊕ $\overline{\text{ΘΩΘ}}$ · $\overline{\text{KG}}$ · ΘΑΛΛΟΥ

ΟΙ/ ΜΕΓ/ : $\overline{\text{AB}}$:

ΜΑΚΑΡΕ ΚΑΜΑΛ/

269.

⊕ $\overline{\text{ΘΩΘ}}$: $\overline{\text{KA}}$:

ΘΑΛΛΟΥ ΟΙ/ ΜΙΚ/ $\overline{\text{IA}}$: 'ΠΛΗΡΟΥ' ·

ΜΑΚΑΡΕ ΚΑΜΑΛ/

ΤCΥΠCΩΡ : ΜΙΚ/ $\overline{\text{G}}$:

5 ΟΙ/ ΜΕΓ/ : $\overline{\text{IA}}$

270.

The ink of this receipt is extremely faint, and at the ends of lines decipherment is difficult.

Ϙ ΘΩΘ : ΚΛ
 ΤΣΥΝΣΩ[Ρ]
 ΟΙ/ ΜΕΓ/ Ζ
 ΟΜΟΙΩΣ ΜΙΚ/ [.]
 5 ΜΑΚΑΡΕ ΚΑΜΑ[Λ/]

4. ΜΙΚ/[.]: the figure is quite obliterated.

271.

Ϙ ΘΩΘ : ΚΖ : [
 ΟΙ/ ΜΙΚ/ . ΡΠΕ [
 ΜΑΚΑΡΕ ΚΑ[ΜΑΛ/]
 ΠΛΕΒΙΩΟΥ : Μ[

2. ΡΠΕ[: perhaps only the usual : is lost. In l. 1 a place-name is required.

4. Μ[: a mere trace only remains, but ΜΙΚ/ or ΜΕΓ/ is the likely reading. For Plebiōw see 212, 2 note.

272.

Ϙ ΘΩΘ : ΚΗ
 ΠΛΕΒΙΩΟΥ
 ΟΙ/ ΜΕΓ/ : ΛΗ :
 ΜΑΚΑΡΕ ΚΑΜ/

273.

]: ΚΗ : ΠΛΕΒΙΩΟΥ
 [ΟΙ/ Μ]ΕΓ/ : Γ : ΜΙΚ/ ΡΙ :
 [Μ]ΑΚΑΡΕ ΚΑΜΑΛ/

274.

+ ΛΘΩΡ $\overline{\text{ΚΣ}}$ $\overline{\text{ΘΙΟΥΟΤΗ}}$
 ΟΙ ΜΙΚ/ $[[\overline{\text{ΡΟΣ}}:]]$
 ΜΙΚ/ $\overline{\text{ΡΙΣ}}$
 ΜΑΚΑΡΕ ΚΑΜΑΛ/

1. ΘΙΟΥΟΤΗ: the name contains the word for "herbs", "greens".

275.

This ostracon may be compared with 196—198, 203; but its form, which, as with the other ostraca beginning with a date, suggests a receipt, makes the present position the more appropriate.

+ ΤΥΒΙ : Δ
 ΖΛΘΕ
 ΟΙ/ ΜΕΓ/ : Κ
 ΑΣΚΑΛΟΝΕ : ΠΣ
 5 ΣΚΕΥΕ ΝΖΛΛΟΜ : Ε
 ΘΨΡ : ΙΘ
 ΜΑΚΑΡΕ

"Tybi 4th. Hage(1). Wine, large 20. Askalone (jars) 56. Pots of cheese 5. Baskets(2) 19. Macarius."

276.

Ρ ΛΘΩΡ Κ ΠΙΟΜ [
 ΟΙ/ ΜΙΚ/ $\overline{\text{ΛΗ}}$ [
 ΜΑΚΑΡΕ ΚΑ[ΜΑΛ/]

(1) AMÉLINEAU, *Géogr.* 191 was not able to locate this. MUNIER, *Ann. du Serv.* 1917, 163, suggests the neighbourhood of Zawiet al-Amwât, 4 m. SE. of Minyah, where a gravestone naming it was found. Paris 129¹⁵, 24 calls it "a large village in the nome of Shmûn" (cf. LEMM, *Kopt. Misc.* no. XXXIII). In KRALL, CCXLII ΤΩΖΩ ΝΖΛΘΕ suggests طهانشه Tahanshahâ (so Ibn Duqmâk and *Al-Tuhfa*) now Tahnashâ, 5 m. SW. of Minyah, assuming metathesis of *h* and *sh* = *σ*. (Such equivalents as S. ΖΛΘΠΙ = B. ΛΩΠΙ support this suggestion.) Hage occurs in several of our stelae. [Ακίς,] Ακίως in the Hermopol. nome, WESSELY X, 190 etc., seems in KRALL LII to correspond to ΖΛΘΙΕ (doubtless ΖΛΘΕ); while Νήσος Ακίως (WESSELY XX, 147) should be the ΤΜΟΥΝΖΛΘΕ, Ryl. 132 n. Θμου-ναχῆ, Heracleopol. nome, is presumably different (P. Hibeh I, p. 8).

(2) Cf. 197. Baskets elsewhere contain bread.

1. ΠΙΟΜ [: the name is ΠΙΟΜ (cf. 235, 3 note) and probably nothing is lost either here or in l. 2 except perhaps the punctuation mark : .

277.

Ρ ΦΛΩΦΙ : ΙΒ ·
 ΖΕΛΗΖΕΛΗ :
 ΟΙ/ ΜΙΚ/ ΠΗ :
 ΜΑΚΑΡΕ ΚΑΜΑΛ/

2. ΖΕΛΗΖΕΛΗ: see 237, 2 note.

278.

+ ΜΕΣΟΡΗ
 Λ . Λ/ ΜΑΚ/
 ΟΙ/ ΜΕΓ/ Λ

3. λ: after this there is a smudge. Probably a letter (ε?) was written and then washed out.

279.

The following receipts are addressed to a camel-driver whose name, ΚΟΛΘΕ, ΚΟΥΛΘΕ, or ΚΟΛΘΗ, is a common form of Colluthus. He is frequently described as ΚΟΛΘΕ ΠΑΠΟΥΟΤΕ; sometimes the second name is omitted, and twice it is replaced by ΚΑΜΟΥΛ. If that represents ΣΑΜΟΥΛ a different person may be meant, but more probably it is for the more usual ΚΑΜΑΛ/, *i. e.* καμηλίτης; cf. 261.

ΘΩΘ : Γ :
 ΤΓΕΜΛΗ
 ΜΕΓ/ Π :
 ΚΟΛΘΕ ΠΑΠΟΥ
 5 ΟΟΤΕ · ΟΜΟΙΩΣ
 ΜΙΚ/ Λ ·

4 f. ΠΑΠΟΥΟΤΕ: "the vegetable gardener", presumably the monk so employed, as in *Vita Sinuth.* (CSCO. 41, 63; cf. *ib.* 73, 44).

See Plate II.

280.

$\overline{\Theta\Omega}$: Δ ·
 ΤΚΕΜΛΗ :
 ΜΕΓ/ : Η ·
 ΚΟ[[Λ]]ΛΘΕ ΠΛΠΟΥΟΟΤΕ
 5 ΟΜΟΙΩΣ ΜΙΚ/ · $\overline{\lambda}$

at the other end, in the opposite direction and in a different hand: —

.
 ΘΩ[Θ]
 ΛΠΛ 2. [

281.

ΘΩΘ : $\overline{\zeta}$:
 ΤΚΕΜΛΗ · —
 ΜΕΓ/ : $\overline{\eta}$:
 ΚΟΛΘΕ ΠΛΠΟΥΟΟΤΕ
 5 ΟΜΟΙ/ ΜΙΚ/ : $\overline{\lambda}$:

282.

ΘΩΘ : $\overline{\eta}$:
 ΤΚΕΜΛΗ
 ΜΕΓ/ : $\overline{\eta}$
 ΚΟΛΘΕ ΠΛΠΟΥ
 5 ΟΟΤΕ :

283.

ρ $\overline{\Theta\Omega}$: ΙΗ : ΠΛΠΛΔ/
 ΤΟΥΣΩ : ΜΥΤ/ Η :
 ΚΟΥΛΘΕ ΚΑΜΟ
 ΥΛ

1. ΠΛΠΛΔ/ : the π is written over the :, and probably the whole word is a later addition. This gives some support to the

explanation as = "the men of" suggested in the note on 248, 1; the word was not absolutely necessary and might have been omitted without much affecting the sense. This explanation would show that the scribe thought in Coptic, not in Greek.

2. ΜΥΓ/ : = μεγάλα.

3f. ΚΑΜΟΥΛ: see the introduction to 279.

284.

ⲡ $\overline{\Theta\Omega\Theta}$ $\overline{\text{I}\Theta}$:
 ΤΟΥΩΩ :
 ΟΙ/ ΜΕΓ/ $\overline{\text{H}}$: :
 ΚΟΛΘΕ ΠΑΠΟΥΟΟΤΕ .

285.

ⲡⲥ $\overline{\Theta\Omega\Theta}$ ΚΘ $\overline{\text{I}\Lambda}$
 ΤΑΚΟΥΤΗΣ
 ΜΥΓ/ ς
 ΚΟΥΛΘΕ : ΚΑΜΟΥΛ

1. The potsherd is broken after $\overline{\text{I}\Lambda}$, but probably nothing is lost. $\overline{\text{I}\Lambda}$ would appear to be the number of the indiction; cf. 261, 1.

286.

⊕ $\overline{\Theta\Omega\Theta}$ $\overline{\text{I}\Lambda}$
 ΤΜΟΥ :
 ΜΕΓ/ Η
 ΚΟΛΘΗ

2. ΤΜΟΥ: not ΤΩΟΥ. Probably to be equated with the ΤΜΟΥ of KRALL, CCXLVI, 7, which occurs along with Thône (Hermopolite nome). But cf. Edmû, 5 miles N. of Minyah, and perhaps Ryl. 401, Arab. 1. 3. Several places named Νῆσος (the translation of ΤΜΟΥ) are recorded, e. g. in Ryl. 223. ΤΜΟΥ might however be but an abbreviated form of a compound name, such as Tmounsim.

287.

 $\overline{\Theta\omega\Theta} : \overline{\iota\varsigma}$.

ΤΜΟΥΝCΙΜ·

ΟΙ/ ΜΕΓ/ : Η̄

ΚΟΛΘΕ ΠΛΠ

5 [Ο]ΥΟΟΤΕ

288.

P $\overline{\Theta\omega\Theta} : \kappa$ ·

ΤΑΡΟΥΧ

ΜΥΚ/ ΚΛ

ΚΟΥΛΘΕ

2. ΤΑΡΟΥΧ: no doubt = ΤΑΞΡΟΥΧ; cf. 218, 2 and note.

3. ΜΥΚ/: κ is perhaps a correction, as there is a character (like ζ in form) before and partly covered by it. Perhaps *μεγάλα*, rather than *μικρά*, is meant (ΜΥΓ/).

289.

 $\overline{\Theta\omega\Theta} \cdot \overline{\Theta}$ ·

ΦΟΥΝΥ

ΜΕΓ/ · Η̄·

ΚΟΛΘΕ ΠΛΠ

5 ΟΥΟΟΤΕ : —

290.

The following section consists of receipts addressed to a camel-driver called Joseph.

ΘΩΘ · $\overline{\iota\lambda}$:

ΦΟΥΝΥ :

ΜΕΓ/ : $\overline{\iota\Theta}$: ΠΛΗ

ΪΩCΗΦ ΚΑΜΛ/

5 ΤΟΥΣΩ :

ΜΕΓ/ : $\overline{\lambda\Gamma}$:

"Thoth 11. Phouêu: 19 large measures in full. Joseph, camel-driver. Τουῆδ̄: 33 large measures."

3. $\overline{\text{IΘ}}$: Θ corrected from λ .

• 291.

This ostrakon is a palimpsest (if the word can properly be used in this connection), an earlier text having been washed out. Many individual letters are still visible, but no consecutive sense can be made out. The last line visible perhaps reads $\Theta\lambda\lambda/\mu\ \overline{\text{ΠΡΟΟΥΘΙΣ}} \dots$

⊕ $\overline{\Theta\Omega\Theta}$: $\overline{\text{IΗ}}$:
 ΤΟΥΖΩ : ΟΙ/ ΜΕΓ/ : $\overline{\lambda\zeta}$:
 $\overline{\text{ΙΩΧΗΦ ΚΑΜΑΛ/}}$

292.

$\overline{\Theta\Omega\Theta}$: $\overline{\text{ΚΕ}}$ $\overline{\text{ΤΑΣΡΟΥΧ}}$ ·
 ΟΙ/ ΜΕΓ/ $\overline{\text{ΜΗ}}$:
 $\overline{\text{ΙΩΧΗΦ ΚΑΜΑΛ/}}$
 $\overline{\text{ΜΗΝΑ ΤΧΙΤΣ}}$: ΜΕΓ/ : $\overline{\Gamma}$ $\overline{\text{ΜΙΚ/}}$ $\overline{\Gamma}$:

2. After ΜΕΓ/ something has been washed out, $\overline{\text{ΜΗ}}$ being written further on, with a space between it and ΜΕΓ/ .

4. $\overline{\text{ΜΗΝΑ ΤΧΙΤΣ}}$: apparently the consignor of this wine; "Menas of Tjites."

293.

⊕ $\overline{\Theta\Omega\Theta}$: $\overline{\text{ΝΙΑΝΔ/}}$
 ΤΜΟΥΝCΙΜ : ΜΕΓ/ · $\overline{\text{Ος}}$:
 $\overline{\text{ΙΩΧΗΦ ΚΑΜΑΛ/}}$

1. $\overline{\text{ΝΙΑΝΔ/}}$: cf. 248, 1 note.

294.

⊕ $\overline{\Phi\lambda\omega\phi\iota}$: $\overline{\text{ΙΓ}}$:
 $\overline{\text{ΠΟΛΛΟΟΥCΠ}}$ ·
 ΟΙ/ ΜΕΓ/ : $\overline{\text{ΜΗ}}$:
 $\overline{\text{ΚΕ ΜΙΚ/}}$ $\overline{\lambda\lambda}$:
 5 $\overline{\text{ΙΩΧΗΦ ΚΑΜΑΛ/}}$

2. ΠΟΛΛΟΟΥΣΗ: ι letter after η would give a more reasonable form to the name but nothing more has been written. A place in P. Flor. I 2, 5, 19, begins with ΠΟΛ-; perhaps = ΠΟΥΛ, which may be for ΠΟΥΛΣ-, "settlement", found in some place-names.

4. ΚΕ: ΚΕ, "other"? or for καί? Cf. 228, 4.

295.

Ρ ΘΩΘ ΚΓ .
 ΘΑΛΛΟΥ
 ΟΙ/ ΜΙΚ/ ΨΗ
 ΪΩΣΗΦ ΚΑΜΑΛ/

296.

Ρ ΘΩΘ Γ ΟΡΓ/
 ΗΕΣΙΕΥ Δ/ Λ ΪΩ
 ΗΦ ΚΑΜΑΛ/
 ΟΙ/ ΜΕΓ/ ΠΒ.

ι f. ΟΡΓ/ ΗΕΣΙΕΥ: see 345—354 and 99 note.

2. Δ/Λ: perhaps this is another way of indicating the 1st φερᾶ; or just possibly it = δια alone.

ΪΩΗΦ: sic.

297.

The hand of this receipt is very bad, and the ink has run; hence some of the readings are doubtful.

ΜΕCOP̄ ΚΘ
 ΪΩCΕΦ ΓΑΜΑΛ/
 ΓΑΜΙΑ/ Ϊ Λ
 ΦΟΡ/ CΟΥΡΟΥΡ
 5 ΡΒ Μ^ο/

3. ΓΑΜΙΑ/: 1. χαμῆλ(ιχ); cf. 361, 2.

ΪΛ: probably Ϊ = ΙΟ, going with ΓΑΜΙΑ/, Λ = ΙΣΤ, going with φερ(ᾶς); but see below.

4. $\overline{\sigma\upsilon\gamma\rho\upsilon\gamma\rho}$: as it is followed by a number this should be a measure, not a name; unless $\overline{\phi\omicron\rho/}$ is the measure, separated for some reason from the number. In that case we must read $\overline{\iota\alpha}$ (11) in l. 3. The nearest name is $\overline{\kappa\alpha\rho\upsilon\gamma\rho}$. But possibly we may translate: "Joseph, camel-driver, 10 camel-loads; 1st convey, Gourour, 102 only."

298.

The following series consists of receipts addressed to a camel-driver called Mathias.

$\overline{\theta\omega\theta} : \overline{\iota\alpha} :$
 $\overline{\tau\omicron\upsilon\gamma\zeta\omega}$
 $\overline{\mu\epsilon\gamma/} \quad \overline{\lambda\eta} \cdot$
 $\overline{\mu\alpha\theta\iota\alpha\varsigma \kappa\alpha\mu\alpha/}$

299.

$\overline{\rho} \overline{\theta\omega\theta} \cdot \overline{\kappa} \cdot$
 $\overline{\tau\omicron\upsilon\gamma\zeta\omega} :$
 $\overline{\omicron\iota/} \overline{\mu\epsilon\gamma/} : \overline{\mu\varsigma}$
 $\overline{\mu\alpha\theta\iota\alpha\varsigma \kappa\alpha\mu\alpha\lambda/}$

300.

$\overline{\rho} \overline{\theta\omega\theta} : \overline{\kappa\lambda}$
 $\overline{\tau\omicron\upsilon\gamma\zeta\omega}$
 $\overline{\omicron\iota/} \overline{\mu\epsilon\gamma/} : \overline{\xi} \cdot$
 $\overline{\mu\alpha\theta\iota\alpha\varsigma}$
 $\overline{\kappa\alpha\mu\alpha\lambda/}$

5

301.

$\overline{\rho} \overline{\lambda\theta\omega\rho} \overline{\kappa\eta} \overline{\pi\omicron\mu}$
 $\overline{\omicron\iota/} \overline{\mu\iota\kappa/} \overline{\rho\pi\varsigma} \overline{\alpha}$
 $\overline{\mu\alpha\theta\iota\alpha\varsigma \kappa\alpha\mu\alpha\lambda}$

2. $\overline{\rho\pi\varsigma} \overline{\alpha}$: presumably $186\frac{1}{4}$, but the last character is much more like λ than α , and just possibly the 1st $\phi\omicron\rho\alpha$ is meant.

302.

+ ΧΟΙΑΚ Β ΠΙΟΜ
 ΟΙ/ ΜΙΚ/ : $\overline{\text{P}}$:
 ΜΑΘΙΑΣ ΚΑΜΑΛ/

303.

ΘΩΘ : $\overline{\text{K}\Sigma}$:
 ΠΟΥΛΙ $\overline{\text{P}\Pi}$ ΛΣ : $\overline{\text{I}\Delta}$.
 ΟΙ/ ΜΕΓ/ : $\overline{\text{N}\epsilon}$:
 ΜΑΘΙΑΣ ΚΑΜΑΛ/

2. ΠΟΥΛΙ $\overline{\text{P}\Pi}$ ΛΣ : For ΠΟΥΛΙ cf. 177; also perhaps ΠΟΟΛ. P. Lond. IV 1420, 50, ΠΙΑΣ ΠΟΥΣΟΛ, P. Lond. 1419, 1270—2. $\overline{\text{P}\Pi}$ ΛΣ is Coptic, "old wine" (cf. 91). The occurrence of ΟΙ/ ΜΕΓ/ in l. 3 suggests that ΜΙΚ/ $\overline{\text{I}\Delta}$ here was an afterthought, ΜΙΚ/ being written above for want of space in the line, but there is nothing in the ink or handwriting to confirm this.

304.

Ρ $\overline{\text{Θ}\omega\theta}$: $\overline{\text{K}\Delta}$: ΘΑΛΛΟΥΓ :
 ΟΙ/ ΜΙΚ/ : $\overline{\text{P}\Sigma}$.
 ΜΑΘΙΑΣ ΚΑΜΑΛ/

305.

Ρ $\overline{\text{Θ}\omega\theta}$: $\overline{\text{K}\Delta}$.
 ΤΧΙΤΣ
 ΟΙ/ ΜΕΓ/ : $\overline{\text{M}\Delta}$:
 ΜΑΘΙΑΣ ΚΑΜΑΛ/

306.

This receipt is exceptional in having $\delta(\delta)$ before the name of the camel-driver and being for dates, not wine.

+ ΛΘΥΡ Σ Η Δ/
 ΜΑΘΙΑΣ ΚΑΜΑΛ/
 ΦΟΙΝΙΚ/ ΟΑΛΛ/
 ΜΔ

307.

The following series consists of receipts addressed to a camel-driver named Enoch.

ΘΩΘ : $\overline{\text{IA}}$: ΤΟΥΖΩ

ΜΕΓ/ : $\overline{\text{NB}}$:

ΕΝΩΧ

ΚΑΜΑΛ/

308.

Ρ $\overline{\text{ΘΩΘ}}$: $\overline{\text{KG}}$: ΤΟΥΖΩ : —

ΟΙ/ ΜΕΓ/ : $\overline{\text{H}}$::—

ΟΜΟΙΩΣ ΘΑΛΛΟΥ :

ΟΙ/ ΜΕΓ/ : $\overline{\text{AS}}$:

5 ΕΝΩΧ ΚΑΜΑΛ/

309.

Ρ $\overline{\text{ΘΩΘ}}$: $\overline{\text{IH}}$

ΘΑΛΛΟΥ :

ΟΙ/ ΜΙΚ/ $\overline{\text{AH}}$ ·

ΕΝΩΧ ΚΑΜΑΛ/

310.

Ρ ΠΑΟΠΕ · $\overline{\text{H}}$: ΤΣΥΜΟΥΛΟΤ

ΟΙ/ ΜΙΚ/ $\overline{\text{QA}}$ ·

ΕΝΩΧ ΚΑΜΑΛ/

ΘΑΛΛΟΥ : ΜΙΚ/ $\overline{\text{S}}$:

1. ΤΣΥΜΟΥΛΟΤ: the 2nd γ is here made like κ but probably this is an accident, as γ is the reading in 239 and 323; see the note on the former.

311.

Ρ $\overline{\text{ΘΩΘ}}$: $\overline{\text{KZ}}$

ΠΛΕΒΙΩΟΥ

ΟΙ/ ΜΕΓ/ · $\overline{\text{NH}}$ ·

ΕΝΩΧ ΚΑΜΑΛ/

312.

ⲡ ⲑ̄ⲱⲑ̄ : ⲕ̄Ⲏ : ⲕⲐⲮⲐⲎⲮ
 Ⲑⲓ/ ⲙⲎⲮ/ · ⲙ̄ⲗ : ⲙⲓⲕ/ ⲗ̄ :
 ⲎⲰⲪ ⲕⲗⲙⲗⲗ/

1. ⲕⲐⲮⲐⲎⲮ: see 245, 2 note.

3. ⲙ̄ⲗ: a correction.

313.

ⲡ ⲑ̄ⲱⲑ̄ · ⲕ̄ⲗ · ⲧⲗⲗⲮⲐⲮⲮ
 Ⲑⲓ/ ⲙⲎⲮ/ · ⲕ̄ :
 ⲎⲰⲪ ⲕⲗⲙⲗⲗ/

314.

The next three receipts are addressed to a camel-driver called Serenus.

ⲡ ⲑ̄ⲱⲑ̄ : ⲓ̄ⲗ · ⲧⲙⲐⲮⲓⲕⲓⲙ
 Ⲑⲓ/ ⲙⲎⲮ/ : ⲙ̄ :
 ⲎⲎⲎⲎⲎⲎ ⲕⲗⲙⲗⲗ/

3. : ⲙ̄: the traces before ⲙ̄ perhaps suggest a letter rather than :, but 140 *μ.ε.γ.α̂.λ.α* (the minimum number we could then suppose) is more than would be expected, and for · ⲙ̄: see 315.

315.

ⲡ ⲑ̄ⲱⲑ̄ [
 ⲙⲗⲎⲓⲱⲑ̄Ⲯ
 Ⲑⲓ/ ⲙⲎⲮ/ : ⲙ̄
 ⲎⲎⲎⲎⲎⲎ ⲕⲗⲙⲗⲗ/

316.

A receipt for dates, not for wine.

ⲧ ⲗⲑⲮⲮ · Ⲏ
 ⲎⲎⲎⲎⲎⲎ
 ⲕⲐⲓⲙⲓⲕ/
 ⲑⲗⲗⲗ/ ⲕⲎ

317.

The next three receipts are addressed to a camel-driver called Pamoun, who in 319 appears as ΠΑΜΜΟΥΝ ΠΜΑΠΙΣΑΜΟΥΛ.

ⲡ ΘΩΘ : Η̄ :
 ΤΚΕΜΑΝ ·
 ΜΕΓ/ : ΚΒ̄ :
 ΠΑΜΟΥΝ ΚΑ
 5 ΜΗΛΙΤΗΣ

318.

ΘΩΘ : Θ̄ : ΦΟΥΗΥ :
 ΜΕΓ/ : Η̄ :
 ΠΑΜΟΥΝ ΚΑΜΑΛ/

319.

+ ΘΩΘ ΙΘ
 ΦΟΥΕΥ : ΠΑΜ
 ΜΟΥΝ ΠΜΑΠ
 ΣΑΜΟΥΛ ̣
 5 ΜΕΓ/ : Η

1. ΙΘ : or less probably : Θ, the ink of : having run.

4. ̣ : *sic*.

320.

The next five receipts are addressed to a camel-driver named Paêse.

ⲡ ΘΩΘ : ΚΘ̄ : ΚΟΥΛΗΥ ·
 ΟΙ/ ΜΙΚ/ Μ̄ · ΟΙ/ ΜΕΓ/ ΙΔ̄
 ΠΛΗΣΕ ΚΑΜΑΛ/

321.

ⲡ ΘΩΘ : ΚΖ̄ ·
 ΤΛΖΡΟΥΧ :
 ΟΙ/ ΜΙΚ/ [
 ΠΛΗΣΕ Κ[ΑΜΑΛ/]

322.

ρ $\overline{\Theta\omega\Theta}$. $\overline{\kappa}$
 ΤΟΥ²Ω :
 ΟΙ/ $\overline{\text{ΜΕΓ}}$ / $\overline{\lambda}$
 ΠΑΗΣΕ ΚΑΜΑΛ/

3. $\overline{\text{ΜΕΓ}}$ / : so written.

323.

ΤΕΪΩΜΟΥΝΕ ΝΟΣ ΝΤ[

(2nd hand) ρ ΠΛΟΠΕ : \overline{z} :
 ΤΣΥΜΟΥΛΟΤ :
 ΟΙ/ $\overline{\text{ΜΕΓ}}$ / : $\overline{\text{ΜΗ}}$ ·
 5 ΠΑΗΣΕ ΚΑΜΑΛ/

1. It may be doubted whether this has any connexion with the rest. The meaning is "These eight big . . .".

3. ΤΣΥΜΟΥΛΟΤ : see 239, 2 note.

324.

ρ ΦΛΩΦΙ · $\overline{\iota\epsilon}$
 ΤΣΥΠΩΡ
 ΟΙ/ ΜΙΚ/ $\overline{\text{Ος}}$:
 ΠΑΗΣΕ ΚΑΜΑΛ/

325.

The next three receipts are addressed to a camel-driver called Cyriacus.

[+ Θ]ω² $\overline{\kappa}$
 ΘΑΛΟΥ
 ΟΙ/ ΜΙΚ/ · $\overline{\rho}$
 ΜΕΓ/
 5 ΚΥΡΙΑΚΩΣ ΚΑΜΑΛ/

$\overline{\text{ΜΕΓ}}$ / : the quantity has not been inserted.

326.

ρ ΘΩΘ · κΓ̄ :
 ΘΑΛΛΟΥ :
 ΟΙ/ ΜΕΓ/ : ΙΒ̄ :
 ΚΥΡΑΚΟΣ
 5 ΚΑΜΑΛ/

327.

ΘΩΘ : κΓ̄ ·
 ΘΑΛΛΟΥ :
 ΟΙ/ ΜΕΓ/ : ΙΒ̄
 ΚΥΡΑΚΟΣ ΚΑΜΑΛ/

328.

This receipt is addressed to Pmatoī (which should be "the soldier", but it is a proper name here, and ΠΜΑΤΟΙ does not seem to occur elsewhere).

ρ ΘΩΘ : ΙΕ̄ :
 ΤΜΟΥΝΣΙΜ ·
 ΟΙ/ : ΜΕΓ/ ΠΗ̄
 ΠΜΑΤΟΪ
 5 ΚΑΜΑΛ/

329.

This receipt is addressed to a camel-driver named Andrew.

ΘΩΘ ΚΕ
 Δ/ ΑΝΔΡΕΑΣ
 ΚΑΜΑΛΙΤΟΥ . ./ ΟΙΝΟΥ
 ΚΝΙΑ : ΟΓ : ΦΟΡ ΙΒ

330.

This receipt is addressed to Moses, who is not described as a camel-driver but very likely was one — unless ΜΩΥΣΗC is to be taken as the name of an estate or of the consignor, as another quantity follows it.

P $\overline{\Theta\omega\theta}$ · $\overline{\kappa\lambda}$ ·
 ΤΑΞΡΟΥΧ
 ΟΙ/ ΜΙΚ/ $\overline{\mu\lambda}$:
 ΜΩΥΧΗC ΜΙΚ/ C ·

3. $\overline{\mu\lambda}$: or $\overline{\mu\lambda}$; the second letter is not exactly like either the λ in l. 1 or the λ in l. 2.

331.

In this fragmentary receipt the date is immediately followed by a personal name preceded by $\delta(\iota\acute{\alpha})$, but probably it belongs to the present series, and the name is to be taken as that of a camel-driver.

P $\overline{\Theta\omega\theta}$ I $\overline{\lambda}$ / $\overline{\kappa\omega\eta}$ [CΤΑΝΤΙΝC
 ΜΕΓ/ $\overline{\eta\eta}$ · ΜΙΚ/ [
 blank
]Κ[

332.

The series of receipts commencing with a date concludes with several in which the name of the camel-driver has either been lost or not been inserted. In the present case the name is lost.

† $\overline{\Theta\omega\theta}$ · $\overline{\kappa\theta}$
 ΗΜΞΑΤΕ
 [ΟΙ/ ΜΕΓ/ $\overline{\kappa\zeta}$

1. It is doubtful whether the cross was actually made at all.

333.

P $\overline{\Theta\omega\theta}$ $\overline{\kappa\beta}$:
 ΤCΥΠΞΩΡ :
 ΟΙ/ ΜΕΓ/ : $\overline{\mu\eta}$:

334.

Ϙ φλωφι $\overline{\text{ιϛ}}$
 τσγν[$\overline{\text{ζωρ}}$]
 οι/ $\overline{\text{μ}}$ [
 . . .

3. $\overline{\text{μ}}$: *i. e.*, $\overline{\text{μ}}$ [$\overline{\text{ε}}$]/ or $\overline{\text{μ}}$ [$\overline{\text{ι}}$]/.

335.

Ϙ οωθ : $\overline{\text{κζ}}$:
 τλρΟΥΧ ·
 οι/ $\overline{\text{μικ}}$ / : $\overline{\text{ρβ}}$ ·

3. $\overline{\text{ρβ}}$: β is probably a correction, and the traces of two dots above it suggest $\overline{\text{ι}}$ as the original figure.

336.

Ϙ πλοπε · $\overline{\text{β}}$
 τλκοϚΟΥΤΣ :
 οι/ $\overline{\text{μικ}}$ / : $\overline{\text{κβ}}$ ·

337.

Ϙ πλοπε : $\overline{\text{ζ}}$ · τωϚ
 οι/ $\overline{\text{μικ}}$ / · $\overline{\text{Ϙβ}}$: πληροϚ
 οι/ $\overline{\text{με}}$ / : $\overline{\text{η}}$

3. The pot is broken immediately below this, and a line giving the name of the camel-driver may well be lost.

338.

Ϙ $\overline{\text{θωθ}}$: $\overline{\text{κε}}$
 τλροϚΧ
 [ο]ι/ $\overline{\text{με}}$ / ρζΔ
]κλμοϚ
 λ

3. ρζΔ : probably a correction, and so perhaps l. 4.

4. Probably for $\kappa\alpha\mu\alpha\lambda\lambda\iota = \kappa\alpha\mu\eta\lambda\acute{\iota}\tau\eta\varsigma$, but perhaps the name $\epsilon\alpha\mu\omicron\gamma\lambda$. No camel-driver of this name is found in any of the other receipts, but in $\beta\iota\theta$ $\pi\alpha\mu\omicron\mu\omicron\gamma\eta\iota$ $\pi\mu\alpha\iota\bar{\pi}\epsilon\alpha\mu\omicron\gamma\lambda$ occurs.

339.

ⲡ ⲐⲱⲐ : $\overline{\kappa\lambda}$ [
 ⲐⲬⲒⲦⲐ : [
 Ⲑ[ⲓ/

340.

ϕⲗⲱϕ/ λ ∆/[
 Ⲑⲗⲗ ⲕⲥ ⲥ . [
 ⲐⲖⲘ[ⲠⲐⲗ

3. ⲐⲖⲘ[ⲠⲐⲗ : ⲠⲎⲠ][ⲐⲖⲘ[ⲠⲐⲗ, *i. e.* *πεντήκοντα*?

341.

This receipt, though placed in this series because it begins with the date, is really of a quite different type, and, as it includes at least two *φοραί*, was probably intended not for a camel-driver but for the consignor. The name in l. 2 must be that of the latter; the camel-drivers were named in ll. 6—7. In l. 8 the clerk probably signed.

+ ⲐⲱⲐ[
 ∆/ ⲠⲱⲠ̄ ⲠⲗⲒ[
 Ⲏ ⲠⲐⲘⲠ/ ⲛ/ Ⲡ[
 Ⲓ ⲠⲐⲘⲠ/ Ⲑ[ⲓ/?
 5 Ⲓⲓ/ Ⲑ[
 ⲠⲠⲗⲠⲎⲎⲗⲠ[ⲐⲘⲗ
 ⲕⲗⲠ/[
 ⲕⲐ. [

2. $\overline{\pi\omega\eta}$ $\pi\lambda\acute{\iota}$ [: if η is correctly read, perhaps $\pi\omega\eta$ $\pi\lambda\acute{\iota}$ [$\omega\tau$, “Noah my father”, or $\pi\omega\eta$ $\pi\lambda\acute{\iota}$ [$\omicron\mu$, “Noah of the Fayyum”; but η can be read equally with η and is perhaps favoured by the line above the letter.

3. α /: presumably $\xi\acute{\epsilon}\sigma\tau\alpha\iota$, the article not being specified.
 5. \emptyset : = $\acute{\sigma}\mu\omicron\upsilon$.
 6. $\overline{\text{NMAHΘAM}}[\text{OYΛ}]$: plural, "the camelherds".

342.

+
 ρ επιφ/ z· π[
 [τ]ετρακοσι[
 ? οι/] μι[κ/

2. [τ]ετρακοσι[: this is suggested by the complete letter in the middle and by the traces at each end of the preserved portion, but if οι/] μι[κ/ (a doubtful reading) is correct, a number is hardly wanted here, and in any case the number is not usually written out.

343.

This receipt is again of a divergent type. It includes payments on two successive days and was therefore perhaps not intended for the camel-driver. It is in a minuscule hand. The ink is very faint.

+ ΜΕCOPH ΚΓ ΚΝ^Δ/ Ν ΚΡ[
 ΜΕCOPH ΚΔ ΛΑΚ^Ο/ ΙΕ [
 ΚΝ^Δ/ ΙΘ ΚΟΥΡΙ ΜΘ [

1. ΚΡ[: or ΒΡ[:; not ΚΟ[ΥΡΙ.

344.

The following receipt is exceptional, being a tax-receipt, with the date inserted, as usual in such documents, at the end of the body of the receipt, and, following it, a signature. It is a receipt for wine paid as tax by the monastery through its prior, or agent. A tax-receipt of different form is 369.

ΜΗΠΕΙ . . . (faded) . . ΠΕΒΙΩ ΕΥΣΖΑΙ
 ΝΠΑΙΚΑΙΟΥ ΜΗΜΟΝ/ ΠΑΠΑ ΘΩΜΑΣ
 ΣΤΠΑΠΑ ΓΕΡΜΑΝΕ ΠΕΠΡ^ο/ ΧΕΕΙΣ ΜΗΤΟΥΗ
 ΠΖΑΤΣ ΠΗΡΗ ΑΝΧΙΤΟΥ ΠΤΟΟΤΚ ΖΑΠΑΗ
 5 ΜΟΣΙΟΗ ΠΠΕΙΩΣΕ ΠΤΑΖΟΜΩ' ΖΑΠΚΑΡ/ Μ
 ΠΡΩΤΗΣ ΠΑ./ ΕΥΩΡΧ ΟΥΗ ΠΑΚ ΛΙΣΜΗ ΠΙΕΗ
 ΤΑΓΙΟΗ' ΕΕΙΣΤΟΙΧΕΙ' ΕΡΟΧ ΕΓΡΑΦ ΘΩΘ Θ
 ΠΑ./ Λ + ΦΟΙΒΑΜΜΩΗ' ΕΛ^τ/ ΠΡ^ο/ ΣΤΟΙΧ ΜΟΙ
 ΤΩ' ΕΠΤΑΓ/ ΩΣ ΠΡΟΚ/ +

“. . . and the honey(1), they (?) write(2) to the council of the monastery of Apa Thomas, though Apa Germanus, the agent(3), (saying,) Lo, 15 hats of wine we have received from you, on account of the tax |5| of the fields of Tahomô(4), for the crop of the 1st Indiction. For an assurance therefore to you I have drawn up this deed and assent thereto. Written Thôth 9, Indiction 1. Phoebammon, humble agent(5), I assent to the deed, as it is set forth.”

345-

The next section consists of receipts which begin with the name of an *ἔργανον*, *i. e.*, a field or estate. For this use of the word and of the similar *μηχανή*, see P. Lond. V 1690, 9, note; 1741, 5, note. Nos. 345—354 form a series by themselves, being all in the same hand, namely that of Menas, for whom see the introduction to 209. It is a rough, inelegant hand, and the Greek is bad. The receipts all follow the same

(1) ? ΣΑΠΕΒΙΩ “honey dealers”, though one expects here a tax official.

(2) The plur. in 4 suggests it here. Perhaps ΕΗ- “we (write)”.

(3) This abbreviation in 164. Προεστώς is supported by 375 and by a papyrus fragt. in this collection: ΠΑΙΚΑΙΟΥ ΜΗΜΟΝΙΑΣΤ[ΗΡ]ΙΟΥ ΕΤΟΥΛΛΑΒ [name] Ε ΠΕΠΡΟΕΣΤΩΣ ΛΙΣΜΗ -] ΔΙΑ[ΛΥΣΙΣ ?; but προσητής by KRALL CIII, BM. 1055 and Ryl. 125, and by various Greek texts: P. Oxy. 143, 1134, P. Lond. III, 1072, IV, 1419, V, 1782 etc. For this Germanus v. perhaps Ryl. 289.

(4) Hardly the female name Tahôm + ô (not yet found as fem.), so presumably a place name.

(5) V. note 3. If we read “prior”, we must assume this a transaction between two monasteries.

general scheme, though there are minor variations; e. g. the $\varphi\sigma\acute{\zeta}$ is not always mentioned and when mentioned varies in position. In some cases the only personal name (except that of the clerk Menas) which occurs is followed by $\kappa\alpha\mu\alpha\lambda\lambda$; hence we may conclude that the name is always that of the camel-driver or other person who carried the wine. The place is always the same, Nesieu, so that Menas seems to have had a special connexion with that estate; and since we have already seen (introduction to 213) that there is some reason for regarding 209, also written by Menas, as a way-bill rather than a receipt, it may be conjectured that the ostraca of the present series are of the same character.

+ ΟΡΓΑΝΙΟ̄ ΝΕΣΙΕῩ ΘΩΘ̄ Λ Β ΦΟΡ/ [[Λ . . ΙΟ̄]]
 Δ/ ΑΠΑ ΜΗΠΑ ΑΠΟ ΤΟΥΩ̄ΝΕΛΛΙΣ
 ΟΙ/ ΦΟΡ/ ΕΚΑΤΟΙ ΕΙΚΟΣΙ ΤΕΣΕΡΑ
 ΓΙ/ ΟΙ/ Φ/ ΡΚΔ Μ° Δ/ ΜΗΝΟ̄
 5 ΕΛΛΑΧ/ ΕΓΡΑ/

“Field of Nesieu. Thoth 1, 2nd convoy; by Apa Menas from Touô Neaniskôn: wine, a hundred and twenty-four phorai = wine, 124 ph. only. Written by the humble Menas.”

1. ΝΕΣΙΕῩ: the name is properly ΝΕΣΙΕΥ. Here there seems to be no 1.

ΦΟΡ/: or perhaps ΦΟΡΑ (see 348, 2); but the stroke through ρ as a sign of abbreviation has been made, and probably the λ belongs to the deleted word.

2. ΤΟΥΩ̄ΝΕΛΛΙΣ: cf. 346, 2; 352, 4. There can be no doubt that the same place is meant throughout, but the reading is nowhere quite certain, and it seems clear that the spelling varies. Here ΤΟΥΩ̄ΝΕΛΛΙΣ or ΤΟΥᾹΝΕΛΛΙΣ can be read; in 346 ΤΟΒᾹΝΙ/ is the obvious reading, though ΤΩΩ̄ΜΙ/ is not quite impossible; in 352 ΤΟΥΩ̄ΝΕΛΛΙΣ or ΤΟΒΟ̄ᾹΝΕΛΛΙΣ could equally be read. There can be little doubt that the name is the same as the ΤΟΥΩ̄ ΝΕΛΛΙΣΚ/ of WESSELY, *Studien* X, 25, ΤΟΥΩ̄ ΝΕΛΛΙΣΚΩ̄Ν of BGU. II 553, B, III, 13, ΤΟΥΩ̄ ΝΕΛΛΙΣΚΩ̄Ν of BGU. II 556, II, 7, and ΤΟΥΩ̄ ΝΕΛΛΙΣΚΟῩ of P. Lond. III, p. 111 (= ΜΙΤΤΕΙΣ,

Chrest. 199), all referring to the same place, a village in the Hermopolite nome.

346.

Facsimile Plate II.

+ ΟΡΓΑΝΟΥ ΝΕΣΙΕΥ ΘΩΘ
 Γ Δ/ ΑΠΑ ΜΗΝΑ ΑΠ^Ο ΤΟΒΑΝ/
 Α ΦΟΡ/ ΟΙΝ^Ο ΜΙΚΡ/ ΕΚΑΤΟΝ
 ΟΥΤΟΜΗΚΟΝΤΑ ΔΥΟ ΓΙ/
 5 ΓΙ/ ΟΙ/ ΜΙΚΡ/ ΡΟΒ Μ^Ο/ Δ/ ΜΙΝ^Ο
 ΕΛ/ ΕΓΡ^Α/

“Field of Nesieu. Thoth 3; by Apa Menas from Touó Neaniskôn: 1st convoy. Wine, a hundred and seventy-two small measures = wine, 172 small measures only. Written by the humble Menas.”

2. ΤΟΒΑΝ/: see 345, 2 note.

4. ΓΙ/: possibly washed out.

347.

+ ΝΕΣΙΕΥ
 ΘΩΘ Γ Γ Φ/ ΟΙ/ ΛΑΚ/
 ΤΕΣΣΕΡΑΚΟΝΤΑ ΕΞ ΓΙ/ ΟΙ/ Λ/ ΜΣ
 Σ ΚΝΙΤΙ/ Π ΚΑΛ/ ΠΕΚΥΣΙΟΥ [[ΚΝ]]
 5 ΚΝΙΤΙ/ ΤΡΙΑΚΟΝΤΑ Σ ΜΕΓΑΛ/ ΤΡΙΣ
 ΓΙ/ ΚΝΙΤΙ/ Λ Σ ΜΟΙΚ Γ Μ/
 Ø ΓΙ ΛΑΚ/ ΜΣ Σ ΚΝ/ ΛΗ
 Σ ΜΟΙΚ/ Γ Δ/
 ΜΙΝ^Ο ΕΛ/ ΕΓΡ/

“Nesieu. Thoth 3, 3rd convoy. Wine, forty-six *lakka* = wine, 46 *lak.*, and 80 (*sic*) *cnidia*. Kal() son of Pecysius: thirty *cnidia* and 3 large measures = 30 *cn.* and 3 small measures only. Grand total, 46 *lak.* and 38 *cn.* and 3 small measures. Written by the humble Menas.”

4. π: the reading is certain, but the arithmetic (see, however, l. 7, note) requires 8. This suggests that the receipt was

written with the day-book before the clerk, who misread an η as π.

6. κητι/ : sic.

μοικ/ : = μικρά. But l. 5 has μεγάλη. Possibly therefore μοικ/ stands for μοιγ/ = μεγάλη.

7. λι : only a mere trace of the η remains, which might be part of : (though Menas does not use this). In the original copy however η was not marked as doubtful, and perhaps a piece of the pot has been chipped off since then.

8. $\bar{\Delta}$ / : much more like λ, but Δ/ is wanted.

348.

+ ΟΡΓΑΝΟΥ ΝΕΣΙΕΥ
 ΘΩΘ Λ Λ ΦΟΡΑ ΟΙ/ ΚΕΥΛ
 ΔΕΚΑΠΕΝΤΕ ΟΜΟΙ/ ΜΕΤΡ/ ΔΕΚΑΕΞ
 ΟΜΟΙ/ ΟΙ/ Φ/ ΕΞΗΚΟΝΤΑ ΔΥΟ S ΜΙΚΡ^Ο/
 5 ΕΙ Θ ΓΙ/ ΚΕΥΛ ΙΕ S ΜΕΤΡ/ ΙS S ΦΟΡ/
 * ΞΒ S ΜΙΚΡ^Ο Λ Δ/ Μ^Ο/ ΜΙΝ^Ο ΕΓΡ/Λ

“Field of Nesieu. Thóth ι, 1st convoy. Wine, fifteen pots. Ditto, 16 measures (?). Ditto, wine, sixty-two phorai and ι small measure. Grand total, 15 pots, 16 measures (?), 62 phorai and ι small measure. Written by me, Menas.”

2. ΚΕΥΛ : cf. 275, 5, ΚΕΥΕ : The word is no doubt *σεύος*; see the section on metrology in the introduction.

3. ΜΕΤΡ/ : the reading is very uncertain, both here and in l. 5, but ΜΟΡ/ (374) is not possible. ε seems fairly clear in l. 5, and it may be the only letter in both cases, but ΜΕΡ/ would be obscure, and ΕΤ, if cramped, is a not wholly impossible reading. But μέτρα do not elsewhere occur in these ostraca. They are a regular measure in P. Lond. IV.

6. Δ/ Μ^Ο/ : the Δ/ makes μ^όνα impossible. Probably therefore διὰ μ^εσ^υ; cf. 349.

349.

+ ΠΕΣΙΕΥ
 [[Θ]] Δ/ ΙΩ^λ ΚΑΜΑΛ/
 [[ΘΦΘ]] ΕΠΑΓ^Ο Δ ΟΙ/ ΜΕΓ/
 ΟΚΤΩΗΚ/ ΠΕΙΓΤΕ
 5 ΓΙ/ ΟΙ/ ΜΕΓ/ ΠΕ
 s ΜΙΚΡ/ ΔΥΟ
 Δ/ Μ^Ο/ ΜΠΙ^Ο
 ΕΓΡ^λ.

7. Δ/ Μ^Ο: cf. 34δ, 6, note.

350.

+ ΟΡΓ/
 ΠΕΣΙΕΥ ΘΩΘ
 ΣΠΑΓ/ Ε Δ/ ΙΩ^λ ΚΑΜΑΛ/
 ΟΡΓ^Ο ΕΙΚΟCΙ s ΦΟΡ/ ΕΙΙ
 5 ΓΙ/ ΟΡΓ/ Κ s ΦΟΡ/ Δ Μ^Ο/ ΜΠΙ^Ο
 ΕΓΡ^λ.

“Field of Nesieu. Thoth, 5th intercalary day, by John, camel-driver: twenty *orga* and one phora = 20 *org.* and 1 phor. only. Written by Menas.”

351.

+ ΟΓΑΠ^Ο ΠΕΣΙΕΥ
 ΘΩΘ ΕΠΑΓ/ Ε Δ Φ/
 Δ/ ΙΩ^λ ΠΕΡ^λ ΚΑΜΑΛ/ ΣΚΕΥΕ ΕΙΚΟCΙ/
 ΤΕCΕΡΑ s ΦΟΡ/ ΤΕCΕΡΑ
 5 s ΓΙ/ ΣΚΕΥ^λ ΚΑ. s ΦΟΡ/ Δ.
 Ν/ ΜΠΙ^Ο ΕΓΡ^λ.

“Field of Nesieu. Thoth, 5th intercalary day, 1st convoy, by John, of Pera (?), camel-driver: twenty-four pots and four phorai = 24 pots and 4 phorai only. Written by Menas.”

1. ΟΓΑΠ^Ο: *sic*.

2. € : perhaps a correction.

3. ΠΕΡΛ̄ : a place-name, as 354, 3 shows; cf. too 355, 3 note. ΠΑΡΩ̄ could be read in 354, but here € is more likely than λ. A John ΠΑΡΟΥ occurs in 121, 2, and 122, 18, but ΠΑΡΩ̄ is not very likely here, though the same place may be meant.

ΚΕΥ€ : for this measure (also written ΚΕΥΛ) see 348, 2 note.

4. ΤΕΣΕΡΛ. the clerk seems to have begun to write ΤΕΣΕΡΑΚΟΝΤΑ; there are clear traces of the κ.

5. s γι/ : the clerk first wrote s φορ^o/, then wrote γι/ over φορ^o/ but did not delete s. ΚΕΥΛ (the last two letters are very uncertain) is also a correction; perhaps too κλ s.

6. ΜΙΝΩ̄ : corrected from ΜΔ.

352.

+ ΟΓΛΗΩ̄ ΝΕΣ[ΙΕ]Υ
 ΘΩΘ ΕΠΑΓΩΜ[€]/ €
 Β ΦΟΡ/ Δ/ ΜΗΠΑ ΔΔΕΛ/
 ΛΠ^o ΤΟΥΨΑΝΕΛΗΙΣ ΟΙ/ ΦΟΡ/
 5 ΤΕΣΕΡΑΚΟΝΤΑ ΕΞ ΓΙ/ ΟΙ/ ΦΟΡ/ ΜΣ Μ^o/
 ΜΙΝΩ̄ ΕΛ/ ΜΟΝΔΖ/ ΕΓΡΛ/

1. ΟΓΛΗΩ̄ *sic*.

2. ΤΟΥΨΑΝΕΛΗΙΣ : see 345, 2 note.

353.

+
 + ΟΡΓ/ ΝΕΣΙΕΥ ΘΩΘ ΕΠΑΓ/
 € Γ ΦΟΡ/ Δ/ ΛΠΑ ΜΗΠΑ
 ΟΙ/ ΦΟΡ/ ΤΕΣΕΡΑΚΟΝΤΑ
 ΟΜΟΙ/ ΤΟΥ ΛΥΤΟΥ ΤΕΣΕΡΑΚ/
 5 ΕΞ ΟΜΟΙ/ ΤΟΥ ΛΥΤ/ ΤΕΣΕΡ/
 ΕΞ Θ ΓΙ/ ΡΑΒ Μ^o/
 Δ/ ΜΗΠΟΥ ΕΓΡΛ/

“Field of Nesieu. Thoth, 5th intercalary day, 3rd convoy, by Apa Menas. Wine, forty phorai. Ditto, the same, forty-six. Ditto, the same, forty-six. Grand total 132 only. Written by Menas.”

354.

+ ΟΡΓΑΝΟ^[-] ΠΕΣΙΣΥ
 ΘΩΘ ΕΠΑΓ/ Ε Β ΦΟΡ^Α/
 Λ/ ΞΩ^Α ΛΠ^Θ ΠΕΡ^Θ ΚΑΜΑΛ/ ΟΙ/ ΦΟΡ/
 ΠΕΝΤΗΚΟΝΤΑ ΔΥΟ
 5 ΓΙ/ ΟΙ/ Φ/ ΠΒ Μ/ ΜΠΟΥ
 ΕΛ/ ΕΓΡΑΦ

3. ΠΕΡ^Θ : see 351, 3, note.

5. ΠΒ : Β is a correction.

355.

The three ostraca 355—357 refer to an ἄργαρον called Ἄμπέλου, and in all three the names ΤΕΩΝΗ and ΠΑΡΟΥ (see notes) occur. The hand is probably, but not certainly, the same in all three.

+ ΟΡΓ/ ΑΜΠΕΛΟΥ
 ΞΝΔ/ ΙΕ ΘΩΘ ΙΣ
 Λ/ ΤΕΩΝΗ ΚΛ/ ΠΑΡΟΥ
 Ε ΦΟΡ/ ΟΙ/ ΦΟΡ/ ΚΣ ΕΙΚΟΥ
 5 ΣΕ ΕΞ : Λ/ ΩΡΟΣ +

“Field of the Vineyard. 15th indiction, Thoth 16, by Teshnê, allotment (?) of Parou, 5th (?) convoy : wine, 26 = twenty-six phorai. By Horus.”

2. ΘΩΘ ΙΣ : the ι is doubtful and may be a flourish after ΘΩΘ (ΘΩΘ/), as in the two following receipts.

3. ΤΕΩΝΗ : a place name (KRALL CXXX and elsewhere) meaning “The Garden”. Cf. Deshnê, between Farshüt and Kēnah, too far S. for these texts. It is curious that it should be preceded by θ(ιζ), which usually implies a person. Apparently

Teshnê must be a subdivision of ἔργωνον Ἀμπέλου, forming part of the allotment of Παροου.

ΠΑΡΟΥΥ: recurs in 385; cf. Ryl. 303 verso, and perhaps P. Lond. IV, 1419, 171, ΠΑΡΟΥ, 658, 748, 947, 962, ΠΑΡΛΕ. Β can hardly be read here.

4. ε̄ ΦΟΥ: the ε̄ is probable, and this ostrakon is therefore an exception to the general rule that 3 is the highest number of φοραί; cf. 368 and, for a 4th φορά, probably 211.

356.

+ ΟΥΓ/ ΑΜΠΕΛΟΥ[Υ]
 Θ ΠΑΔ/ ΘΩΘ' Ξ
 [Δ/] ΤΕΩΝΗ ΚΛ/ ΠΑΡΟΥΥ
 ΦΟΥ [.] ΟΙ/ ΦΟΥ/ ΚΞ ΕΙΚ
 5 ΟΥΓΙ ΕΞ

4. ΦΟΥ [.] : the number usually precedes, as in 355, but here there is room for a letter between ΦΟΥ and ΟΙ'.

5. This line is very faint, but the letters given can be read with fair confidence. Whether Δ/ ΩΡΟΣ followed is doubtful.

357.

[+ ΟΥΓ/ ΑΜ]ΠΕΛ/
 [ΠΠΑΔ/ x ΘΩ]Θ/ Ξ Δ/ ΤΕΩΝΗ
 [ΚΛ/ ΠΑΡΟΥ]ΟΥ . ΓΕΩΡΓΕ
 [ΟΙ/ ΦΟΥ/?] ΕΞΗΚΟΝΤΑ +

3. After ΠΑΡΟΥΟΥ is a stroke, apparently meant for a mark of punctuation.

358.

This concerns the ἔργωνον Νοτινοῦ. The personal name is that of a camel-driver; hence the ostrakon may be classed with 345—354.

+ ΟΡΓ/ ΠΟΤΗΘ̄
 ἸΑ ἸΝΔ/ ΜΕCOP/ ε
 Λ' ΓΕΝΩΘΗC ΚΑΜΙΑ/
 ΟΙ/ ΜΙΚ/ CΞ · CΙΑΚOC
 ΕΞ S ΟΙ/ ΜΕΓ/ ΛΓ ΤΡΙ
 ΛΠΤΕΤΡΙΑ +
 +

5. CΙΑΚOC: *sic*, apparently; an attempt at *διακόσια*; cf. too ΤΡΙΑΠΤΕΤΡΙΑ in l. 5f. and the curious forms in 372. See p. 17.

359.

+ ΟΡΓ/ Η[
 Λ/ ΚΟΛΛ/ [
 ΙΑ S ΜΙΚ/[
 ΜΕCOP/ Κ[
 ΑC CΤΟΙΧ[ΕΙ

1. Η[: perhaps Η[ΟΤΗΝΟΥ, as in 35δ; less likely Η[ΕCΙΕΥ, as the receipts from that *ἔργαρον* are all in the hand of Menas, which this one is not. This receipt is not in the same hand as 35δ.

360.

Next comes a series beginning with *λόγ(ω)*. The first three all concern consignments from Pshi[n]berre (see note below) and are all in the same hand. The present one is for *θαλ(λία)* and *σι(τσου)* (*ἀρτάβαι*); the latter are not double the first, but as they are for a different place this is not a conclusive argument against the explanation suggested in the introduction to 205; nevertheless it is strange that if *θαλλίον* = 2 artabas both words should occur here, but in a different connexion. The present ostrakon is made up of two fragments.

Ρ ΛΟΓ/ ΠΩΗ
 ΕΡΡΕ ΘΑΛ/ 15
 ΛΟΓ/ ΜΕCΟΥ ΠΛΙΩΤ
 CΙ | Ο̄ ΗΝ ΟΜ/ ΠΛΕΠΕ
 5].—.[

1. πωι βρρε : prob. = Σενβερρε, P. Flor. I, p. 71, which is in the toparchy of Ἡερὸς πόλιν ἄνω (Hermopolites). It perhaps recurs in BM. 1130, 14, though there it scarcely looks like a place. One is tempted to see it in the place transcribed Schnouâdeh by AMÉLINEAU, *Géogr.* 455; cf. J. MASPERO & G. WIET, *Matériaux*, p. 115.

4. ομι : probably ἐμοίως.

πλεπε : qu. πλεπε [[ωου = πλεβίωου (cf. 212, 2 note)?

361.

Two fragments.

• Ρ ΛΟΓ/ ΠΩΙ
 ΒΡΡΕ ΓΑΜΙ[Λ/]
 Θ ΘΛΛ Ι Λ/ [
 ΠΛΦ/ ΣΤΗΧ[ΕΙ
 5 επιφ/ ζ

2. ΓΑΜΙ[Λ/; cf. 93, 297 and 362; 1. καμήλι(α).

3. θ : a probable reading; "9 camel(-loads)".

4. ΠΛΦ/ : perhaps the end only of a name, the beginning being lost in l. 3, but cf. 362, 3, where ΠΛ[Φ] is suggested by the remains; and not much is lost from the right side of the ostrakon.

5. ζ : hardly anything of the letter remains, but what is visible suggests ζ, for which cf. 362, 4.

362.

Two fragments.

Ρ ΛΟΓ/ ΠΩ[Ι ΒΡΡΕ]
 ΚΑΜΙΛ/ [
 ΘΛΛ/ ΙΣ ΠΛ[Φ/ ΣΤΗΧ]
 επιφ ζ [
 .

3. ΠΛ[Φ/ : cf. 361, 4, note.

363.

A receipt for corn.

Concave :

P/ ΛΟΓ/ ΠΛΟΝ Π . [
] CI/| $\overline{\text{O}}$ ΖΒ
]. ε CI| $\overline{\text{O}}$ Λ
].{

Convex, in large script :

5] θ ΓΙ/ CI| $\overline{\text{O}}$ CΛ[

1. ΠΛΟΝ Π .[: "brother P . ."
2. ΖΒ : a correction.

364.

It is not certain that this ostrakon properly belongs to the present series; see note on l. 1.

P ΛΟΓ/ CITO[
 CΠΦ Γ .[
 Η CI| $\overline{\text{O}}$ Θ [
 . . .

1. Very possibly *λόγος σίτου*[υ, in which case this is an account, not a receipt.

2. Γ .[: not Γ C| $\overline{\text{I}}$ | $\overline{\text{O}}$. Hence we cannot assume that Η in l. 3 means the 18th of the month; it may be a quantity of some commodity, *e. g.* wine.

365.

Next comes a series of four receipts beginning (or, in the last two cases, beginning the body of the receipt, after a name) with a specification of the *φορά* to which the consignment belongs. The present one is for 104 artabas of wheat and (or) 52 *thallia*. The date is placed at the end of the receipt proper and is followed by the clerk's signature. The estate from which

the corn came is mentioned, and probably the receipt is intended for the consignor, not for the camel-driver.

+

† Δ ΦΟΡ/ Δ/ ΠΑΜΟΥΗ ΚΑΜΛ̄ CΙ [Δ]Ρ[Τ]
 Ρ̄^Δ ΚΑΤΟΝ ΔΕΣΑΡΕ Θ̄ΛΛΛ
 ΠΒ § ΚΤ/ ΠΑΔ ΓΙ/ CΙ ΔΡ^Τ ΡΔ
 Θ̄ΛΛΛ ΠΒ + Μ' Μ^Ε ΚΔ Ι^Δ/ Γ + ΔΙΟΣ
 5 ΚΟΡΟΣ CΤΟΙ^Χ +

"1st convoy, by Pamoun, camel-driver: wheat, 104 = a hundred and four artabas, 52 *thallia*, for the payment (?) of Paa = wheat, 104 artabas, 52 *thallia*. Mesorê 24, 3rd indiction. Dioscorus, correct."

2. Ρ̄^Δ: 104 is wanted, and there is ink above ρ which suggests Δ; it was presumably omitted by accident and inserted later.

ΚΑΤΟΝ ΔΕΣΑΡΕ: = ἑκατὸν τέσσαρες.

Θ̄ΛΛΛ: this is inferred rather than read, but it is necessary here, and there are certainly letters after ΔΕΣΑΡΕ.

3. ΠΑΔ: cf. Paa (for Paha) in B. M. 1130, and Baha, distr. of Behnesa (al-Tuhfa).

3. ΚΤ/: probably καταβολῆς or κτήματος. There is not very much to choose between the two, but perhaps the first is slightly the more probable. κτήματος might more likely be abbreviated as ΚΤ^Η.

366.

A receipt for 46 phorai, probably of wine. As the camel-driver only is mentioned the receipt was presumably intended for him.

+ Β ΦΟΡ/ ΔΝ'Τ'ΡΗΑΣ
 ΚΑΜΑΛΙΤΟΥ
 ΦΟΡ/ ΜΣ

1. ΔΝ'Τ'ΡΗΑΣ: = ἄνδρας; written ΔΤ^ΗΡΗΑΣ, the clerk having inserted the omitted letter in the wrong place.

367.

A receipt for barley, perhaps intended for the consignor. The date comes at the end.

ΗΡΑΚΛΑΜΜ[ΩΝ
 + Β ΦΟΡΨ̄ Δ/ [
 Δ/ ΒΙΚΤΩΡ [
 ΚΡΙΘ̄ ΘΑΛΛΙΑ . [
 5 + Μ' ΠΑΥΝῙ . [

1. There is no trace of Δ/ before ΗΡΑΚΛΑΜΜ[ΩΝ, but it may have been lost. Cf. however l. 2, where Δ/ occurs. Possibly Heraclammon was the clerk; the camel-driver's name was given in l. 2. and Victor (l. 3) may be the consignor. The whole receipt is in a single hand.

2. ΦΟΡΨ̄: so written. The dots are probably intended to delete the second ρ.

368.

A receipt for wheat (44 *thallia*, 88 artabas), probably intended for the consignor.

+
 + CΥΝΘ̄ ΦΑΣΕῙ . . [.]
 // Ε̄ ΦΟΡΨ̄ Δ/ ΠΚΥΛΛῙ
 Δ/ ΠΑΜΟΥΝ Δ/ ΙΩΔ'ΗΟΥ'
 Δ/ ΒΙΚΤΩΡ Δ/ ΣΕΝΟΥΘ̄
 5 ΠΚΑΜΗΛΛΙΟΥ
 ΘΑΛΛΙΑ ΜΔ
 ΣΙ ΔΡΤ ΠΗ
 ΣΓΡ/ Μ' ΕΠΙΦ̄ ΙΓ
 Γ ΙΝΔ// +
 +

'In God's name, Phasei . . . 5th convoy, by Pcyllius (?), by Pamoun, by John, by Victor, by Senuthius, camel-drivers(?), 44 *thallia*, 88 artabas of wheat. Written Epeiph 13, 3rd indiction.'

1. Phasei, like Heraclammon in 367, is perhaps the clerk. $\phi\lambda\sigma\sigma\iota\alpha\epsilon$, "French beans", seems impossible.

2. $\bar{\epsilon}\ \phi\theta\sigma\rho\acute{\rho}$: for a 5th convoy see 355, 4, and note.

$\eta\kappa\gamma\lambda\lambda\bar{\iota}$: the reading of the first three letters is very uncertain, but the second is either κ or η . For the name $\Pi\kappa\upsilon\lambda\lambda\bar{\iota}$ cf. $\Pi\kappa\upsilon\lambda\iota\sigma\zeta$ (= P $\bar{\epsilon}$ gol, Ryl. 212) in P. Lond. IV, index. What is meant by this string of names preceded by Δ / is not clear. We can hardly suppose that P $\bar{\epsilon}$ gol was the consignor and the others successive agents, through whose hands the consignment had passed. The others, however, or perhaps all, may be camel-drivers who had brought portions of the consignment (cf. below); John and Pamoun, at all events, are known as camel-drivers. But in that case it is strange that the names are given in this way, not connected by $\kappa\alpha\iota$.

5. $\bar{\eta}\kappa\alpha\mu\eta\lambda\lambda\iota\sigma\upsilon$: possibly $\bar{\eta}$ is to be taken as the plur. article before $\kappa\alpha\mu\eta\lambda\iota\sigma\upsilon$, "camel(-loads)", but it might also be the genitive particle or dative. Can the word be regarded as an attempt at $\kappa\alpha\mu\eta\lambda\iota\tau\omega\upsilon\eta$, by a clerk more at home in Coptic than in Greek?

6. $\mu\alpha$: a correction. An original Γ is visible.

369.

This receipt is exceptional in being a tax-receipt; cf. 344. As such it is of some interest, especially as it seems to contain an allusion to the *caput* or personal unit of taxation; see the references in the note to l. 2.

+ [[κ]] + $\epsilon\sigma\chi$ / $\eta\lambda\sigma\sigma\iota$
 $\eta\lambda\sigma\sigma\upsilon$ & $\kappa\epsilon\phi$ /
 $\tau\epsilon\tau\alpha\rho\tau\eta\varsigma$ $\eta\eta\Delta$ / $\kappa\epsilon\rho$ /
 $\Delta\epsilon\kappa\alpha\pi\epsilon\eta\tau\epsilon$ $\tau\epsilon$
 5 $\tau\alpha\rho\tau\omicron\eta$ $\eta\eta$ / κ / $\eta\epsilon$ Δ ' $\Delta\lambda\epsilon\zeta$ /
 $\chi\omicron\iota\alpha\kappa$ | ζ | $\eta\eta\Delta$ / Δ
 & $\omicron\rho\mu\epsilon\iota\alpha\varsigma$ Δ / $\kappa\omega\eta\sigma\tau\alpha\eta$
 $\tau\iota\omicron\varsigma$ $\sigma\tau\omicron\iota\chi\epsilon\iota$ $\mu\omicron\iota$ + (2nd hand?) $\mu\eta\eta\eta\alpha\varsigma$
 $\Delta\mu\alpha$ $\mu\omicron\upsilon\varsigma$ [.] ς $\sigma\tau\omicron\iota\chi\epsilon\iota$ +

“Received (from) brother PISOOU for (his) *caput* for the fourth indiction fifteen and a quarter carats = $15\frac{1}{4}$ c. (of the standard) of Alexandria. Choiach 7, indiction 4, for harbour dues (?). Constantius, correct. Menas, son of Ama Mus . . . correct.”

1 f. ΠΑΣΩΝ ΠΙΣΟΟΥ: probably the tax-payer, the full phrase being ἔσχρον παρὰ κτλ.

2. ΚΕΦ/: probably κερφαλῆς: see BELL, *Journ. Eg. Arch.*, 4 (1917), p. 95; P. Lond. V, p. 249; *Journ. Eg. Arch.* 6 (1920), p. 137.

4. ΔΕΚΑΠΕΝΤΕ: for the overlining of numerals see the instances collected in Index 1 (s. v. “Overlining of numerals”) to P. Lond. V.

5. Λ': this is required but ΛΙ/ is an easier reading and is perhaps right (going with ΑΛΕΞ/), the Λ' being accidentally omitted. In that case, the translation is “ $15\frac{1}{4}$ c., by Alexander.”

7. < ΟΡΜΕΙΑΣ: the o is very uncertain, but the reading as a whole is probably correct. It is not quite clear what meaning is intended; ἔρμια or ἔρμεια occurs as “fishing-line of horsehair” (LIDDELL and SCOTT, s. v.), but perhaps it is better here to connect the word with ἔρμος in the sense of “anchorage”. Even so, however, it is uncertain how the phrase is to be connected with the context. The following character is almost certainly Α/, so that this is not a separate payment, unless the amount was accidentally omitted. Was the payment ὑπὲρ κερφαλῆς applied to defray harbour dues? It is not certain whether a new hand begins here, but the hand of Menas' subscription may well be different from what precedes.

9. ΑΜΑ ΜΟΥΣ [.]C: this should be a female (the mother's) name.

370.

This receipt is unique in beginning with the name of the camel-driver preceded by εἰ(ιά). It is for a miscellaneous load, wine and vegetable seed, and is of some interest as specifying (if the explanation of ll. 5—7 suggested in the note is correct)

the quantity of each per camel-load. There are difficulties in this explanation, but it is probably correct.

+

+ Λ/ ΙΩΑΝΝΗ ΠΟ . . ΓΑΣ
 ΚΑΜΗΛΙΓ' ΟΥ̅ Λ̅ ΦΟΥΡΑ
 ΜΙΚΡΑ ΚΗΔΙΑ ΕΚΑΤΟΙ
 5 Σ ΛΑΧΑΝΟΣΣΠΕΡΜΑ ΘΑΛΛ/
 ΛΩΔΕΚΑ ΓΙ ΚΑΜΗΛΙΑ Λ
 ΕΙΣ ΚΗΛ Ρ Σ ΚΑΜΗΛΙΑ Σ
 ΕΙΣ ΛΑΧ/ ΘΑΛΛ/ Θ ΕΓΡΑΦ/
 ΜΗ ΘΩΘ ΚΣ ΠΙΑ/ Δ
 ΛΙ ΕΜΟΥ ΗΛΙΑΣ ΑΡΙ ΤΑΚ[Α]
 10 ΠΗ ΚΑΝ ΕΒΟ Π[. . .]
 ΜΕ[

“By John son of (?) Po—eas, camel-driver, 1st convoy. A hundred small *cnidia*, and twelve *thallia* of vegetable seed, there being 4 camel(-loads) to 100 *cnidia* and 6 camel(-loads) to 9 *thallia* of vegetable seed. Written Thoth 26, 4th indiction, by me, Elias. (Coptic.) Be so good, even if (*αἴν*) you be . . .”

1. ΠΟ . . ΓΑΣ: the traces are really too indistinct for any certain reading; ΠΟΚΗΕΑΣ or ΠΟ . ΓΕΑΣ might perhaps be read, but ΠΑΡΟΕΑΣ, which might be equated with ΠΑΡΟΟΥ (I 21, 2, etc.; cf. too I 89, 5), seems impossible.

2. ΦΟΥΡΑ: the λ at the end is very doubtful.

5. ΓΙ: very doubtful; what follows is certainly not a mere repetition of the preceding sums but seems to be a specification of the division of the quantities into camel-loads; cf., for a certain instance, 211, 6. But it is not clear why only 9 *θαλλία* are mentioned in l. 7. 6 loads to 9 *thallia* are $1\frac{1}{2}$ *thallia* per load; but since there were 12 *thallia* it would have been simpler to write ΚΑΜΗΛΙΑ Η ΕΙΣ ΛΑΧ/ ΘΑΛΛ/ ΙΒ. In the case of the *cnidia* however the figures (100 *cn.* to 4 loads = 25 to 1) accord well with the evidence of 211, where 24 *cn.* = 1 load.

7. ΕΓΡΑΦ: more like ΕΙΡΑΦ, but ἐγράφη must be meant.

371.

Next come some receipts beginning with a name, whether personal or topographical. In 371 and 372 the name is of the second kind. These receipts were more probably for the camel-driver than for the consignor.

ΦΟΥΗΥ
 ΠΑΚΩΜΕΝΟΣ : $\overline{\lambda}$:
 ΜΕΓ/ $\overline{\xi\lambda}$:
 ἸΩΣΑΝΝΗΣ
 5 ΚΑΜΑΛ/
 ΜΙΚ/ $\overline{\lambda}$.

2. ΠΑΚΩΜΕΝΟΣ : $\overline{\lambda}$: the λ is a correction. Probably = ἐπαγομένων.

3. $\overline{\xi\lambda}$: a correction.

372.

+ ΖΗΝΣ
 ΕΠΕΦ : Β : . . .
 ἸΩΣΑΝΝΗΣ ΚΑΜ/
 ΟΙ/ ΜΕΓ/ : $\xi\zeta$: ΕΚΣ
 5 ΗΠΙΤΑ ΖΗΚΣ
 ΟΙ/ ΜΙΚ/ ΟΘ : ΕΥ
 ΜΗΠΤΑ ΖΕΠ
 ΝΕΑ ΓΕΩΡΓΕ
 ΓΡΑΨΑ +

“Eἰηnis. Epeiph 2. John, camel-driver: wine, 66 = sixty-six large measures; wine, 79 = seventy-nine small measures. Written by George.”

1. ΖΗΝΣ : = ΖΗΝΣ — Ahnâs — Heracleopolis.

2. What follows Β : is a mere scribble, perhaps meant only to fill a space.

4f. ΕΚΣΗΠΤΑ ΖΗΚΣ ἐξήκοντα ἕξ; so too in l. 6f. ΕΥΜΗΠΤΑ ΖΕΠΝΕΑ = ἐβδομηκοντα ἑννέα. Cf. p. 17. The form ἐξήντα at all events was not confined to Egypt; see Ducange, *s. ν*.

373.

Here again we have an equivalence of camel-loads to cargo; cf. 370. In the case of this and the following receipt it is impossible to say who was the recipient; the persons named are not described as camel-drivers.

Ρ ΚΥΡΙΑΚ/ ΜΟΝΑ
 ΖΟΤΟΣ ΚΑΜΗΛ/ 5
 ΟΙ/ ΚΟΛ/ ΡΛΓ
 ΕΚΑΤΟΝ [[Α . .]]
 5 ΤΡΙΑΚΟΝΤΑ
 ΤΡΙΑ +

"Cyriacus, monk: 6 camel(-loads), 133 = a hundred and thirty three — of wine."

1 f. ΜΟΝΑΖΟΤΟΣ: = μονάζων.

2. ΚΑΜΗΛ/ 5: the reading is certain; not ΚΑΜΗΛΙΤ/.

3. ΚΟΛ/: not κν(ιδία), though the ο is very doubtful; but ΚΟΛ/ seems possible. κόλλαθον, κόλσφώνιον and κόλσβον (cf. 381) are all possible extensions. κόλλαθον is most frequently a dry measure, but in 136 it is found along with measures regularly used for wine.

ΡΛΓ: ΛΓ is a correction from ε.

374.

Ρ ΠΑΠΝΟΥΘ . . .
 ΩΒΗΤΙΣ ΜΟΡ/
 ΝΓ ΠΕΝΗΚΟΝ[ΤΑ]
 ΤΡΙΣ ΕΓΡΑΦ
 Η
 5 ΘΩΘ ΙΘ Ε
 ΠΑΔ/

1. ΠΑΠΝΟΥΘ . . .: on the right side of the ostrakon the ink is in each line very faint, and it is impossible here to say whether ΠΑΠΝΟΥΘΙΟΥ or ΠΑΠΝΟΥΘΙΟΣ was written.

2. ΜΟΡ/ : ΩΒΗΝΕ = "palm-fibre" (σεβέννιον; see 104, note); hence ΜΟΡ/ may = ΜΟΥΡ, "bundle" (148, etc.), or ΜΑΙΡΕ, of the same meaning (184), etc.

3. ΠΣΗΚΟΝ[ΤΛ] : sic.

5. ε : extremely doubtful.

Fragmentary and Uncertain Documents.

375.

+ †[]^{λλ} Λ ΣΤΟΥΒ ΠΣΒΕΣΤ 2[ΙΤΙ
 ΙΩΤΑΤΟΣ ΠΠΕΠΙΣΚΟΠΟΣ ΛΠΑ ΕΥΝΟΜ[ΙΟΣ
 ΕΒΟΛ ΖΙΤΟΥΤ ΘΩΜΑΣ ΠΑΪΟΙΚΗΤΗ[Σ
 ΜΠΜΟΝΑΣΤΗΡΙΟΝ ΕΤΟΥΛΛΒ [
 5 ΠΑΠΑ ΘΩΜΑΣ ΖΙΤΗΜΠΜΑΪ[ΠΟΥΤΕ
 ΠΕΠΡΟΕΣΤΩΣ ΜΠΑΠΑ[
 ΠΜΕΣΠΛΛΥ ΛΥΩ[

Beginning of a document addressed to the monastery of Apa Thomas by a bishop.

"The holy [(1)] of Sbeht, [through? the] most saintly bishop (2), Apa Eunom[ius], through me, Thomas, the overseer(3), [writes to] the holy monastery [of the Rock] |s| of Apa Thomas, through the pious [. . . .], the prior, and Apa [. . . .], the second-in-authority(4) and["

(1) Perhaps πέτρα.

(2) Presumably bishop of Sbeht (Apollinopolis Parva), in whose diocese the monastery of Thomas presumably lay.

(3) On ecclesiastical διοικηταί v. GELZER's *Leontios* 122, STEINWENTER in WESSELY's *Stud.* XIX, 35 ff. Διοικητής of a monastery, *Vita Sabae* POMIALOWSKY 130, 194, 214, 246; identical with ἡγούμενος *ib.* 204, or archdeacon, WESSELY *P. Kl. Form.* no. 271 b. In Coptic, Ryl. 116.

(4) The δευτεράριος (which the Coptic here translates) is met in Middle Egypt, e. g., at White Monastery, *Miss.* IV 64, ΔΟΥΤΟΛΛΑΡΙΟΣ, BM. 154, 489; or further north, Ryl. 224, *Ann. du Serv.* VIII 94; but apparently not at Thebes, CO. p. XIX. A liturgical fragt. belonging to S. DE RICCI makes προεστώς in the Greek correspond to δευτεράριος in the Coptic translation.

376.

+
 + ΣΤΕΦΑΝΟΣ ΠΟΙΚ^ο/
 ΣΙΤΟΥΤ ΔΙΟΣΚ ΔΙΟΣΚ
 ΟΡΟΣ ΠΩΨΗΡΕ ΠΩ
 Σ2ΑΪ ΜΠΑΣΟΝ ΔΠΑ
 5]ΔΠΑ Υ[

“Stephen it is, the steward, through me, Dioscorus his son(1), who writes to my brother Apa [. . . . and] Apa I[”

377.

]ΣΩΤ[
]ΤΕ ΛΙΤΡΑ ΠΚΑΘΑΡΟΝ
]ΠΕΚΑΛΑΦΑΤΗΣ
]ΛΥΩ ΛΥΧΟΟΥ
 5]† ΟΥΠΑΣΕ ΝΔΙ
]Ε ΣΠΤΑΡΩΕ
]Ο ΝΣΕΚΑΤΕ
]ΚΟΠΕ

Fragment in which 2 (or 3) *litra* of “pure” (? wine) are mentioned; also the “ship-caulkers”(2) and possibly (l. 7) “the potters”(3).

378.

] ?
 ΠΔ]ΠΠΟΥΤΕ
 ΦΟ]ΙΒΑΜΜΩΝ
 Ϊ ΝΞΗΣΤΕ ΠΠΕ2
 5 Σ]ΟΝ ΕΠΩΧ ΠΟΙΚΟΠΟΜΟΣ
]ΤΕ +

. . .] Papnoute [. . . .] Phoebammon [. . . .] *xestes* of oil [. . . my] brother Enoch, the steward [

(1) Dioscorus acts as scribe. In 92 probably the same Stephen appears to write himself.

(2) Cf. P. Lond. IV 1391; also a Balaiza fragt.

(3) Cf. 178 n.

379.

+ ΛΝΟΚ[
]ΠΡΜΤΜΟΥ[
]ΣΜΠΩΡΦ 2[.
].ΘΕΟΦΙΛ[
 5]ΝΤΠΕΡΩ[
]ΛΟΓΕΙ ΕΡ[
 Π]ΡΩΤΟΣ[

A deed of some kind, possibly a declaration (l. 6 ? ἐμολο-
 γεῖν). L. 2 shows a place-name, Tmo[u(ι); l. 3 another, Pôrf,
 found in 132 and elsewhere (2).

380.

The following ostraca are all probably receipts. The pre-
 sent one seems to have been of the type: Date; place-name;
 amount of wine; name of camel-driver. The latter is Enoch
 (see 307—313 above).

.
 κ[
 ΟΙ/ ΜΕ[Γ/
 ΚΟΥΛΗΥ :
 ΟΙ/ ΜΙΚ/ : ΜΕ :
 5 ΕΠΩΧ ΚΑΜΑ/

1. κ[: less likely ι[.

(1) Cf. 286, though it may here be abbreviated from Tmounsim (v. In-
 dex), or another of the many names so formed.

(2) Cf. Ryl. 111, 120; and as Pôrb, in a Balaiza fragment, and perhaps
 [P]ôref, CLÉDAT, *Baouit* I 47.

381.

? ΜΟΙ] ΔΖ/
 ΟΙ] ΚΟΛΟΒ/ ΕΚΑΤΟΗ
]Ι/ ΟΙ/ ΚΟΛ/ ΡΙΒ Μ/ ΕΓΡ^Α/
]ΧΓ ΤΑ ΠΟΙΟΥΝΤΑ
 5] ΠΕΝΤΕ
] . ΕΛΛΧ/ ΣΤΟΙΧ/ ΕΓΡ^Α
]

1. It is not certain whether this was the first line.

2. ΚΟΛΟΒ/: see General Introduction, Metrology.

3.]Ι/: or ε (= ὑπέρ), in which case ε ΟΙ/ may perhaps be read in l. 2; but (ὑπέρ) would seem to imply a money-payment ("in lieu of"), and we do not elsewhere get the conversion of wine into money in these ostraca. More probably we should read [ΔΩΔΕΚΑ Γ]Ι/.

4.]ΧΓ: the χ is not certain (ε is possible), and the amount is rather large, but sums of 100 and 112 occur above.

382.

] .. [.
] ΟΙ/ ΦΟΡ/ ΚΑ. ΟΙ/[^Ο
] ΡΑΧ Δ/ ΓΕΩΡΓΕ [^Ο
] ΟΙ/ ΜΙΚ/ Θ ΓΙ/ ΚΕ[

2. ΚΑ: or, less likely, κα.

4. Θ: or λ, but θ is more likely.

383.

] ... [..] .. [^Ο
 Δ/ ΤΕΩΗ ΚΛ/ ΠΛ[ΡΟΟΥ
 ΘΩΘ/ Σ ΙΑΚΥΒΙ[ΟΥ
 ΟΙ/ ΦΟΡ/ ΛΒ : Μ[^Ο
 5] ΟΙΗ[

2. ΤΕΩΗ : l. ΤΕΩΗΗ; cf. 355, etc. The omission of the Η is no doubt accidental.

5.]ΟΗ[: perhaps ΟΗ[= εἴρου. Less likely ΠΑΜ]ΟΥΗ[.

384.

.

]ΚΚΕΥΕ
]ΜΙΚ/ ΣΠ[
]ΛΔΚ/ ΡΔ[
]ΛΗ[

1. ΚΚΕΥΕ : doubtful, but fairly probable. It might be possible (though it is less likely) to read Η]ΕΞΙΕΥΕ, but the name is elsewhere ΝΕΞΙΕΥ or ΝΕΞΙΕ. The big coarse hand of this ostrakon is different both from that of the series beginning ΟΡΓ/ ΝΕΞΙΕΥ and from the most usual hand of the receipts beginning with a date.

385.

]Δ
 ΙΩ]ΔΗΝΩ ΠΑΡΟΥ
 Ο]ΚΤΩ +

For this John cf. 121, 2.

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n. = note, or other discussion.

† = occurs more than once.

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